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THE PARENT'S GUIDE.

THE
PARENTS GUIDE:
OR,
HUMAN DEVELOPMENT
THROUGH
INHERITED TENDENCIES.

BY
MRS. HESTER PENDLETON.

Second Edition, Revised and Enlarged.

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TO
The Mothers and Daughters of the Human Family,
WHOM PROVIDENCE HAS ELECTED TO CONTINUE THE RACE,
AND WHO
DESIRE TO FULFIL THEIR HIGH CALLING WORTHILY,
THIS BOOK IS DEDICATED.

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PREFACE.

THIS book disarms criticism. Written neither for fame nor gain, it has been found to have accomplished something of the good which was hoped, by awakening inquiry, arousing thought, and subsequently modifying action.

Noticing, many years ago, the marked diversity among her youthful companions, the question arose to the author's mind, why are some so upright that no evil influence touches them, and others so weak that they are at the mercy of every circumstance? Surely, she thought, it cannot be mere chance that one was born a fool, another a genius. When those very children, too, were seen passing on unchanged, the reckless to inevitable ruin, the diligent to dignity and honor, the problem only assumed the greater importance in her mind. To relieve as many as possible of this perplexity has been the life-work of the writer; to pour upon her solution of the problem all the light she could gather from reading and observation, has been her manifest duty. The knowledge that many have been aroused to study the matter for themselves, and draw conclusions similar to her own, has been her sufficient reward.

The writer assumes in this volume that there are laws of hereditary transmission in the moral, as well as in the physical constitution. Precisely what these laws are, she

does not pretend to state. Careful observation and an earnest sense of their importance are required for their full discovery. In the mean time acquaintance with such as are known will facilitate the study of those that are hidden, and be helpful to all. The dependence of every fact upon some law is predicable to the philosophic mind. Yet it is necessary to show the relation between the existing cause, and the manifest fact with which we are called to deal. This work treats of idocy and inferiority of every kind as effects of causes which society can and must remove. That they are so, will be abundantly evident in the pages that follow.

Uniformity of appearance, development, and disappearance in any phenomena, are evidences of a law behind it, which, laying near to common observation, is not likely to be denied. Since statistics became a science, every country in Christendom shows a very uniform percentage of idiocy and imbecility. It keeps pace with the population; and when any social change occurs speedily betrays its influence.

The last United States Census exhibits in round numbers twenty-four thousand insane, eighteen thousand idiotic, fourteen thousand deaf and dumb, and eleven thousand blind—a fearful army of the unfortunates. When, too, we reflect that many thousand imbeciles escape enumeration by a mere shadow of difference from idiots, we may well cry out for a remedy for this terrible plague, may well summon to their posts those whom Nature has empowered to prevent such widespread calamity. These are the mothers, the women of our nation; whatever they have left undone in their creative capacity, especially whatever they have misdone, the idiot-trainer and the criminal judge must do in their stead, for these victims of their ignorance and faithlessness.

THE PARENT'S GUIDE.

CHAPTER I.

Object of the Writer in preparing this Book—The Importance of the Subject—Transmission of Characteristics from Parent to Child governed by Law—Possibilities of Parental Influence—Natural Improvement—Genius Inborn—A General Principle.

MORE than a quarter of a century since the writer of this work issued the first edition of a volume entitled, “Mental and Moral Qualities Transmissible from Parent to Offspring;” a work that has been widely circulated, and which, as far as the author is aware, was the first extensive treatise on that subject. It dwelt not only on the certainty, but suggested the means of transmitting talent and virtue from parent to child.

It was there shown that while education and habits subsequent to birth are all important, yet, that transmitted hereditary qualities give the original bias, which is never afterwards entirely overcome. And also, that the biographer must go further back than education to elicit the true cause which produced eminence in the subject of his

memoir ; for the Creator has given to man his transcendent reasoning faculties, for the purpose, that *here, as elsewhere*, he might *acquire the direction of events by discovering the laws regulating their succession.*

Much attention has been directed to the question of transmitted tendencies, by some of the most profound observers and philosophical reasoners of the age. And the hitherto apathetic are beginning to discard time-worn prejudices, and to look into the subject with interest and intelligence.

The present work is intended to supply the deficiencies of the previous one,—to collect, condense and put into popular form some of the great truths contained in the recently published works intended exclusively for the medical profession, or for the students of natural philosophy. Its aim is also to take a much broader and more comprehensive view of the whole subject ; to develop other important laws on the transmission of desirable qualities,—to show how various occupations, circumstances and relations of life modify the character of the parents, and that the offspring are thus inevitably affected by the whole past lives of their progenitors.

A deep conviction of the importance of these truths will make all of life full of the highest and most touching responsibilities,—will give a new and direct impulse to the cultivation of good habits and to a recognition of the necessity of preserving a sound constitution. All young persons must feel the stimulus of a great and unselfish motive to the cultivation of their highest powers, and to the subjugation of their lowest propensities ; they must be

taught to look forward hopefully to lives which may be kindled into being—sparks of immortal flame scintillated from their own pure natures.

It is thus, through our affectional and social, as well as our devotional instincts, that the Almighty presents the highest possible motives for well-doing. The holy fire of self-sacrifice which is kept burning more or less brightly on the altar of every heart, is the noblest incense that we can offer to the Creator. We have only to appeal to this to show how it can practically secure the good it seeks, and many a generous sentiment will embody itself into form—and thus a new and beautiful human organization will spring into existence, and children born pure and good themselves, will become the worthy parents of a still higher type of humanity.

If the father of a child be one upon whom the mother's mind can dwell with enthusiasm ; not only with ardent affection, but with proud admiration of his noble nature, then the offspring will be so many copies of the father—spiritualized and enlarged by the glorified imagination of the mother.

More than half of the children born into the world resemble the father more than they do the mother. As a holy and ennobling influence, or, as an unhallowed and disturbing one, he must be often present in her thoughts ; she bears the impression of him in her soul during the whole ante-natal life of her child ; therefore his influence for good, or for evil, must be very great.

What all the forces of Nature combined in the earth, the rain and the sunshine, can do for the young plant, that

also can the perfectly healthy mother do toward nourishing her unborn child. This, however, is only the material portion of her work,—her higher human nature will also leave its holiest impress upon the young immortal.

The value, then, of physical health—of the most cheerful, inspiring conditions of an active, self-reliant, mental life, on the part of the mother, can never be exaggerated. Her resolute will can do very much towards modifying and controlling all unfortunate circumstances ; but she cannot work miracles, she cannot subvert the action of the organic laws. An oak tree will never grow from a beech nut, nor a rose spring from the bulb of a lily. So the Ethiopian is never father to a Caucasian ; nor can a weak-minded man ever hope to become the parent of a strong-minded offspring. Favorable conditions may, indeed, work marvellously towards the development of a feeble germ,—we may nourish the weakest plant into something like vigor and hardiness, but one strong and rare seedling is worth many hundreds of any common variety. These analogies are full of meaning, for man is no exception to Nature's great law of development.

In the improvement of animals, we are already aware of the great importance attached to the pure blood of the male. Both parents unite in creating the embryo ; it is the reproduction of neither ; but if all conditions are favorable, it should be an improvement upon both. Nature is so intent on this result that in spite of the crimes, follies, and stupidities of the race, she has yet managed to bring up the tone of the general mind many degrees. Perhaps no child begins life on so low a plane as did some

of his dull phlegmatic ancestors. Compare the generation of to-day with even that of a hundred years since,—the present has greatly the advantage. We talk of inheriting the cultivation of a long line of ancestors; true, we inherit the results of their culture through the medium of the law of development.

The habits of the mother, and the accumulation of all other influences through her during the whole period of gestation, are of immense importance. Yet the previous habits of both parents are still more important; it is these that influence the original constitution of the future man,—one in nurturing the seedling, the other in determining the inherent character and organism. The functions being thus different, there can be no adequate comparison between them.

Education and nurture, both before and after birth, can do much for every child, but these can never make a Shakspeare, a Bacon, a Mozart, an Elizabeth Fry, or a George Sand. All great genius, strength, and originality of character must be inborn,—they cannot be superinduced by any subsequent culture.

When as much thought shall have been bestowed upon the organic improvement of the human species, as the horticulturist has given to his art, we may then learn something of the laws for the transmission of mental activity—of genius—of sameness or diversity of talent, and of all the transcendent powers of humanity.

One general principle, however, may be laid down as infallible. He who has lived most in accordance with his whole complex nature, and developed all his powers in the

highest harmony, is best fitted to bequeath a like harmonious organism to his offspring. But as there are two parents who bring this new life into existence, these two must assimilate and blend into the one, if they would make it a pre-eminently more exalted being than themselves.

CHAPTER II.

Results of Observation—Combe's Assumption—Influence of Mother prior to Birth—The Mother of Napoleon—Patrick Henry and his Mother—Parentage of Franklin—Character of his Father.

THE natural dispositions and capabilities of children, whether inherited or produced by circumstances operating previous to birth, became early to the writer a subject of deep interest. From observation it appeared that the first children of very young parents were generally deficient in strength of intellect and stability of character. While in biography it may be observed that the men most conspicuous for native ability were not generally the first-born. Benjamin Franklin was the fifteenth child of his father, and the eighth of his mother. Benjamin West was the tenth child of his parents. The mother of Samuel Johnson was past forty at the period of his birth; the mother of George Washington was twenty-eight years of age when her illustrious son was born. We might also cite the names of Lord Bacon, Sir William Jones, Archbishop Fenelon, and Baron Cuvier—all born after their parents had attained the full maturity of their mental and physical powers.

To George Combe the world is greatly indebted for the first clear views on this exceedingly interesting and peculiarly practical subject. But Mr. Combe draws one conclusion which may well be questioned. He assumes that the peculiar tone of mind is given at the first inception of existence—in direct opposition to the experience of many observing mothers, who have recognized in their children the same sentiments in which they had indulged during the whole period of their gestation.

To such testimony the most ingenious hypothesis must give way, and from such evidence it cannot but be inferred that the brain of the unborn child is powerfully influenced by the thoughts of the mother ; and that the particular organs which her habits stimulate to the greatest activity, become most prominent in the character of her child. Hence it is a subject of the first importance with every woman about to become a mother, to exercise her mental perceptions, reasoning faculties, and moral sentiments, to their fullest extent ; to cultivate generous feelings and noble aspirations ; to indulge in no pursuits unworthy of a rational, immortal being ; and to ascertain and live in accordance with the laws instituted by the Creator for the preservation of health, so that her child may be perfect in mental, moral, and physical organization.

In the life of Napoleon we learn that his mother was for some months previous to his birth sharing the fortunes of war with her husband, in constant peril and danger, much of her time even on horseback. Any person familiar with this mode of living must acknowledge it causes aspiring emotions. What conveys to the mind a greater

consciousness of power than to be raised, as it were, above earth, and direct at will an animal so much our superior in strength? Here we can detect the causes that produced a mind like this great conqueror's. The health-inspiring habits of his mother gave him a strong constitution and wonderful powers of endurance; while the excitement of constant exposure to peril conducted to an activity of intellect highly favorable to the corresponding qualities in the mind of her unborn babe. Consequently, the first manifestations of the young Napoleon were pride, an indomitable spirit, and a passion for war; these being innate, and constantly exercised, increased to such a degree that nothing but the world's subjugation could bind his ambition. No wonder that, during his prosperity, the continent "became one vast altar on which human sacrifice was offered to the ambition of a Napoleon."

It is not assumed that this theory is strictly new, for it has been advanced in a general way by many writers, from Tacitus to the present time. Sir James MacIntosh, in speaking of the great genius of Count d'Alban, says, "His mother, though in an humble station, was a woman of superior mind. All great men have had able mothers." Biography is crowded with facts in illustration of this statement—facts which require to be brought forward and forced upon notice, because of the settled prejudice and unthinking pride which refuses to inquire or believe.

More convincing proofs of transmitted genius than those evinced in the character of Patrick Henry, could not well be asked. The families of both his parents were eminent for talent and for virtue; but the powers of oratory

for which he was remarkable were derived from the maternal line. "He was," says Mr. Wirt, "the orator of Nature ; and such an one as Nature need not blush to own." If the reader still demands how he acquired those wonderful powers of speaking which have been assigned to him, we only reply, they were the gift of Heaven ! It has been said of Mr. Henry, with inimitable felicity, that he was Shakespeare and Garrick combined. Let the reader then imagine the wonderful talents of those two men united in the same individual, and transferred from the scenes of fiction to real life ; and he will have formed some conception of the genius of Patrick Henry. In a word he was one of those perfect prodigies of Nature, of whom very few have been produced since the foundations of the earth were laid.

"Mrs. Henry, the widow of Colonel Syme, the mother of Patrick Henry, possessed in an eminent degree the benevolent disposition, the undeviating probity, the correct understanding and easy elocution by which that ancient family has been so long distinguished. Her brother William is said to have been endowed with that very cast of eloquence for which Mr. Henry afterwards became so celebrated. A correspondent writes me, 'I have often heard my father say that this William Winston was the greatest orator he ever heard, Henry excepted ; that, soon after Braddock's defeat, when the militia were marched to the frontier against the enemy, and the men were even clamorous to return to their families, because of their exposure to the inclemency of the weather, Lieutenant Winston mounted a stump, and addressed them with such

keenness of invective that the general cry was, "Let us march on ! lead us against the enemy !"

"Patrick Henry's parents, though not rich, were in easy circumstances, and among the most respectable inhabitants of the colony. His father was a native of Aberdeen in Scotland. He was a first cousin of David Henry, the successor of Edward Cave in the publication of the celebrated 'Gentleman's Magazine,' and himself the author of several literary tracts. He was also a nephew in the maternal line to the great historian, Dr. William Robertson. He came over to Virginia in quest of fortune, some time prior to 1730 ; and, the tradition is, enjoyed the friendship and patronage of Governor Dinwiddie. By him he was introduced to the elder Colonel Syme, in whose family he became domesticated, and whose widow he finally married. It was proof too of personal merit in those days, when offices were bestowed with peculiar caution, that he was the colonel of his regiment, the principal surveyor of the county, and the presiding magistrate of the county court. His surviving acquaintances agree that he was a man of liberal education, that he possessed a plain, but solid understanding, and lived a life of the most irreproachable integrity and exemplary piety.

"Thus much," says Mr. Wirt, "I have been able to collect of the family of Mr. Henry. It will, I presume, be thought quite sufficient of a man who owned no part of his greatness to the lustre of his pedigree."

Yet, according to the new philosophy, the pedigree of Patrick Henry was truly illustrious, as the aristocracy of talent and virtue towers far above wealth and blood.

The life of Franklin, by Jared Sparks, contains a full account of his ancestors. His mother was the youngest of nine children of Peter Folger, a man of talent, probity, and honor; while not only his father, but his father's brothers were remarkable for strength of understanding and excellence of character. "My father," Franklin himself says, "had an excellent constitution, was of middle stature, and very strong. He could draw prettily, and was skilled a little in music. He had some knowledge of mechanics, and was very handy with other tradesmen's tools. But his great excellence was his sound understanding, and his solid judgment in prudential matters, both private and public. It was true he was never employed in state affairs, but I remember well his being frequently visited by leading men, who consulted him for his opinion in public affairs, and those of the church he belonged to, who showed great respect for his judgment.

"He was also much consulted by private persons, and frequently chosen arbiter between contending parties. At his table he liked to have some sensible friend to converse with, and always took care to start some ingenious or useful topic which might tend to improve the minds of his children. By this means he turned our attention to what was good, just, and prudent in the conduct of life. Little notice was ever taken of what related to the victuals on the table, so that I was brought up in such inattention to those matters as to be quite indifferent what kind of food was set before me. Indeed, I am so unobservant of it, that to this day I can scarce tell a few hours after dinner of what dishes it consisted."

CHAPTER III.

Maternal Traits Inherited—Examples—Lord Byron; Cuvier, the great Naturalist—“The Strong are born of the Strong, and the Good of the Worthy”—The Mother of Washington—St. Beuve.

EXAMPLES of remarkable persons who have inherited their traits of character from the mother need to be detailed at more length, because the notorious facts of the case are admitted so reluctantly, as to amount to their denial. Just as the world at large accepts a providence, yet rejects it at the first touch of unexpected calamity.

Dr. Madden's description of Mrs. Byron shows that Lord Byron inherited the poetic temperament from his mother; and enough is known of her extraordinary violence of temper to warrant the belief that some cerebral disease occasioned that degree of excitability quite unparalleled in the history of any lady of sane mind. On one occasion, at the Edinburgh Theatre, she was so affected by the performance that she fell into violent fits, and was carried out screaming loudly.

Byron was indeed “the child of passion, born in bitterness, and nurtured in convulsions.” All the elements of domestic discord were let loose upon his youth. A home

without a tie to bind his affections to its hearth—a mother disqualified by frenzied violence for the office of a parent, and, would he escape from that recollection, no father's fondness to fall back upon, and no virtue coupled with the paternal memory to make a pleasant contemplation. "And never," says Macauley, "has there lived a writer with so vast a command of the whole eloquence of scorn, misanthropy, and despair. That Marah was never dry. No art could sweeten, no draughts exhaust its perennial waters. Never was there such a variety in monotony. From maniac laughter to piercing lamentation. There was not a single note of anguish of which he was not master. Year after year, month after month, he continued to repeat that to be wretched is the destiny of all ; to be eminently wretched the destiny of the eminent ; that all the desires by which we are cursed, lead alike to misery. If they are not gratified, to the misery of disappointment ; if they are gratified, to the misery of satiety. His principal heroes are men who have arrived by different roads at the same goal of despair, who are sick of life, at war with society, supported in their anguish only by an unconquerable pride, resembling that of Prometheus on the rock, or Satan in the burning marl ; who can master their agonies by the force of will ; who to the last defy the whole powers of earth and heaven. He always described himself as a man of the same character with his favorite creations ; as a man whose heart had been withered, whose capacity for happiness was gone, and could not be restored, but whose invincible spirit dared the worst that could befall him, now or hereafter."

Contrast now this unhappy experience of the unblessed son of an unblessed mother, with the experience of the illustrious Cuvier, as given in the "Foreign Quarterly Review." His father was a half-pay officer, who was unable, after forty years' service, to afford his son anything better than a provincial school education. At fifty years of age he had married a young and accomplished woman, by whom the early years of George Cuvier were guarded with affectionate and judicious care. Her more than parental solicitude for his improvement justifies us in adding Cuvier's name to that of the many distinguished men who owe the largest share of their greatness to the character of a superior mother. History presents us numerous instances of this nature: and they seem the more curious, when contrasted with the equally established fact, that the children of very eminent men have seldom been distinguished for ability, and have so frequently proved either of feeble mind or unenduring frame.

But Cuvier's mother was worthy to bear such a son. She watched over his infirm infancy with the utmost care, actually saving the puny little fellow from an early grave, and saw and directed the development of his rare faculties. The joys of parents, says Lord Bacon, are secret: and the joy of such a mother watching such a son must have been unexpressed and inexpressible. He was singularly diligent and thoughtful, and when no more than ten years old, faithfully copied all the plates of Buffon, and colored them according to the printed directions. Accustomed as we are to read of Cuvier as the great interpreter of nature, it is a pleasure to know that his affection for his admirable

parent was cherished to the latest period of his life ; and that nothing gave the great philosopher more delight than when some friendly hand placed in his apartment the flowers his mother had taught him to love in his youthful days. She was said to have made him recite his Latin to her, though unacquainted with the language herself ; and to have checked his studies when they were found to prey upon his health.

Cuvier certainly possessed a fine nervous temperament, and a superior organized brain ; and this it was that marked him out from the crowd of aimless men, enabled him to unfold to an admiring world the profounder mysteries of nature, insured him personal safety in the midst of political convulsions, and conferred immortality on his name. Hence the importance of the inquiry as to the method of perpetuating such qualities—an inquiry of unspeakable importance to parents. For, a child possessing the above temperament and organization, if properly directed, will become a studious observer of nature, a delightful companion, and an object of interesting contemplation, as one of the most perfect works of a beneficent Creator. Kepler says, “The strong are born of the strong, and the good of the worthy. What we find in nature ill-prepared, let us endeavor to correct ; and what gives promise of ability let parental life be consecrated to develope and mature.”

The following touching account of the mother of the “first of men” furnishes further evidence of the direct descent of superior qualities of mind and heart. It is

substantially from Mrs. Hall's Magazine for September 1831 :

“The character of woman becomes oftener distinguished by reflection in the conduct of those with whom she is associated than by the exhibition of anything extraordinary in herself. In the parental relations especially, the talents of the female are the transmitted inheritance of her sons ; and certain it is that the greatest number of eminent men have owed their superiority to the genius, example and care of their mothers.

“The mother of Washington furnishes an example of female excellence and its reward which is unequalled, and yet has been hitherto little known. This neglect has not arisen from any indifference of the American people to the virtues of their patriots, but simply that at the time of the Revolution the public history was paramount to the private ; and naturally the novel, rapid, and successful development of our national character left little opportunity for domestic and individual history. But a different sentiment is beginning to prevail.

“The mother of Washington, according to Mr. Custis, was descended from the very respectable family of Ball. Bred in those domestic habits which graced Virginia matrons in the olden time, by the death of her husband she became involved in the cares of a young family at a period when those cares seem especially to claim the aid and control of the stronger sex. It was left for this eminent woman by a method the most rare, by an education and discipline the most imposing, to form in the youth-time of her son those great qualities which gave

lustre to the glories of his after life. If the school savors of the Spartan character, it was the fitter to form a hero destined to be the ornament of the age in which he flourished, and a standard of excellence for ages yet to come. It was remarked by the ancients that the mother always gave the tone to the character of the child : and there has not lived a mother since the days of old renown more fitted to give her child the character of real greatness than she to whose forming care Washington himself ascribed the origin of his fortunes and his fame. At her house the levity natural to youth was tempered by a well-regulated restraint, which neither repressed nor condemned any rational enjoyment in the spring-time of life. Thus was he taught the duty of obedience, which prepared him to command. Still, the mother held in reserve an authority which never had departed from her, even when her son had become illustrious. It seemed to say, 'I am your mother—the being that gave you life, that directed your steps when they needed a guardian : my maternal affection drew forth your love : my authority constrained your spirit : whatever may be your renown, your reverence is due to me next to your God.' ”

St. Beuve, the greatest critic of our time, is the latest evidence we care to offer of a mother's despotic sway over a son's life. Not only his literary taste in general, but its peculiar direction, was a direct inheritance from her. Her English descent familiarized him from the first with Cowper, Crabbe, Wordsworth, Coleridge and Lamb : and her admiration of these English classics prompted his desire of introducing into French poetry the same simplicity,

truthfulness and love of nature. Probably his skepticism came from her too. So she lived for good and for evil after she was dead, and put forth a vast influence through her son's genius in moulding the character of young France.

CHAPTER IV.

Marriages of Near Relatives—Opposite Results—An Elucidation—The Real Obstacle of consanguineous Union—Peculiarities in the Transmission of Characteristics—The “Professor’s” Opinion.

MUCH has been said and written upon the effects of consanguinity in marriage. It is generally thought that blood relationship is a great cause of imbecility and disease ; statistics showing the frightful results of the intermarriage of near relations are appalling. It is impossible to gainsay these attested facts ; yet there are numerous cases in which the children of such marriages are unusually brilliant in mind, and healthy in body.

How are we to account for such directly opposite results ? Can kindred blood produce both good and evil ? Doubtless there are cases in which persons nearly related might marry, and no evil ensue ; while in other instances the marriage of second cousins would produce diseased and idiotic children. All this may seem mysterious, but is, undoubtedly, the effect of fixed and unchanging laws.

The child is the blending, the further development of both parents ; and if the two are alike in anything, their offspring will inherit that peculiarity in a still more exag-

gerated form. If then, there be a healthy mental activity, the child may excel ; or if the functions were already excessively active in both parents, in the child the activity may be so undue as to become morbid, and altogether abnormal. The result, even in this good direction, may be a highly nervous tendency, insanity, or an early death.

Again, if the parents have each the same weakness, mental or physical, these will become still further developed in their descendants. The blind, the deaf and dumb, and the weak-minded, are the natural effects of such causes.

In the early ages of the world, among Greeks, Jews, and other nations, the marriage of half brothers and sisters was frequent. Such unions were, generally, less prolific, but the children were likely to be finely formed and beautiful. The same thing now, when the race is enfeebled by luxurious living, artificial habits, and inherited disease, would result in sterility, abortions, and idiotic monstrosities.

We see something of the old result produced by the union of cousins and other relations, among the Society of Friends, in some communities in our midst. The children become gentle, refined, and wonderfully alike ; they may be recognized without their plain dress. These marriages are frequently without offspring ; and if continued through several generations, produce the well-known disastrous consequences.

Consanguinity in itself may be no obstacle to a prosperous union ; but similarity of temperament, or of organism, or of tendencies, is a fearful obstacle in the present state of civilization. Such similarity, although it may not man-

fest itself strongly, is almost certain to exist in blood relations ; hence such unions should be discouraged. All possible moral considerations are arrayed against them.

In a country town in western New Jersey lived two cousins united in wedlock. They were large, portly persons, of a lymphatic temperament, resembling each other in looks more than do most brothers and sisters. They had ten children ; two were boys of ordinary ability, but all the others were idiotic. Most of them died early. Two daughters, however, lived to the age of womanhood ; and the friend who gave me this fact said that they were mere lumps of flesh, helpless, and apparently soulless ; yet strangely like their parents in form and feature. The father and mother were both healthy and intelligent, and outlived all of their ten children. After the wife's death the husband married again, and the children of this union, all of whom are still living, possess ordinary good health and intelligence.

"There was once a proud family by the name of Downing, living in Eastern Massachusetts, and another family by the name of Willis," said an old gentleman of seventy-five, "who had intermarried ever since they came into the country, and before, for aught I know. They were all cousins and double cousins. At last things came to such a pass that there was hardly a sound child born among them. They were blind, or deaf and dumb, or foolish ; or something else was the matter, till it became the country talk, and everybody said that it was because they married blood-relations. They had to give it up, and marry other people ; and when I went back there, a few

years ago, both names had run out. There were no Downings or Willis's, as far as I could learn, in the community. It might have been cousins marrying—I don't know about that; I know people said so. But I have known cousins to marry, and they had healthy, bright children."

This old gentleman's testimony seemed to me just in point; he had no theory to maintain, and merely stated a fact in reply to a question.

If any defect existed on the father's side, and the children of brothers were to marry, this defect would be very likely to be exaggerated in their offspring; while if the son should marry his mother's niece, though she were his own cousin, yet that particular defect would be less likely to appear in their children. Its recurrence would be still less probable if his wife were in no wise related; their opposite qualities would modify and limit each other; and they might, under ordinary circumstances, reasonably expect a proper and well developed offspring. One who marries a relation, must always do it at a risk; his children may escape, and yet the sin be visited upon the third and the fourth generations.

"The transmission of any infirmity," says Dr. Howe, "is not always direct. It is not always in the same form. It may be modified by the influence of one sound parent; it may skip one generation; it may affect one in one form, and another in another; so in a thousand ways, it may elude observation, because it may affect a child merely by *diminishing*, not by destroying the vigor of his mind and body—almost paralyzing one mental faculty, or giving

fearful activity to one animal propensity, and so reappearing in the child in a different dress from that it wore in the parents. Variety is the great law of Nature, and it holds good in the transmission of diseased tendencies, as well as in everything else. But unerring certainty, too, is alike characteristic of this law, and let no one flatter himself or herself that its penalty can be evaded."

In the year 1860, the Governors of the States of Ohio and Kentucky, in their messages to the Legislatures, recommended and urged the enactment of a penal statute against the marriages of blood relations, on the ground that those States were already burdened with the deaf and dumb, blind, imbecile, and idiotic offspring of such marriages.

A Committee in Massachusetts reported to the Senate upon the cases of seventeen families, in which there were marriages of blood-relations. This is the statement. "Most of the parents were intemperate or scrofulous; some were both the one and the other; of course there were other causes to increase the chances of infirm offspring, besides that of the intermarriage. There were born unto them *ninety-five* children, of whom FORTY-FOUR were idiotic, twelve others were scrofulous and puny, one was deaf, and one was a dwarf! In some cases, all the children were either very scrofulous or puny. In one family of eight children, five were idiotic."

Thus Nature inflicts her penalties for all violations of her laws. Her processes are often slow and unseen—but the results are sure. Our safety lies in studying carefully her ways, and governing ourselves by her precepts.

When we are ignorant or in doubt, let us err on the side of caution.

The witty "Professor" of the *Atlantic Monthly* says, "It is frightful to be in an atmosphere of family idiosyncracies ; to see all the hereditary uncomeliness or infirmity of body, all the defects of speech, all the failings of temper, intensified by concentration, so that every fault of our own finds itself multiplied by reflections, like our images in a saloon lined by mirrors !—Nature knows what she is about. The centrifugal principle which grows out of the antipathy of like to like, is only the repetition in character of the arrangement we see expressed materially in certain seed-capsules, which burst and throw the seed to all points of the compass. A house is a large pod with a human germ or two in each of its cells or chambers ; it opens by dehiscence of the front door by and by, and projects one of its germs into Kansas, another to San Francisco, another to Chicago, and so on ; and this that Smith may not be Smithed to death, and Brown be Browned into a mad-house, but mix in with the world again, and struggle back to average humanity."

Truly, Nature understands her work, and she will do her best to see that it is properly executed. Yet she needs our co-operation as sensible and reflective beings, to aid her in carrying out her designs. If we will not aid her as moral beings, she will leave the Cain's mark upon our children and our children's children ; thus through them—through their trials and sufferings, will she teach us how holy and equitable are her laws ; since, to violate them brings ruin not only to ourselves, but to those dearer than self—the

children of our love. There is nothing more touching—more reproofing, than the anguish which comes to the parent through the defects of his child—defects visited upon the innocent through the faults of the guilty!

Yet these are only some of the streams flowing from that great turbid fountain of inheritance, a fountain so dark and deep that we have scarcely dared attempt to fathom it; but the stream can never run clear until the source be purified.

CHAPTER V.

The Laws of Nature—Their Regularity and Homogeneity—Emerson on Successful Men—Geoffroy Saint Hilaire and his Investigations—Monstrosities, or “Freaks of Human Nature” and their Causation—Idiocy and Malformation Analogous.

THE laws of Nature are the principles which inhere in Nature. They are the attributes or the essential qualities of things ; and are necessarily as permanent and indestructible as are the existences to which they belong. Natural laws are not only a part of Nature, but they are its only vital and permanent forces. They are the exponents of that activity within it which saves it from stagnation.

Of course, then, these innate controlling principles, the only real or Natural laws, must be always operative—always tending to like results under like circumstances.

We have only to study the principles of organized matter, and then to classify the knowledge obtained, in order to predicate principles, and to make deductions which shall be the same in every given instance. If we have tested the properties of one specimen of pure iron and have analyzed one ray of sunshine, we understand thus much of all iron, and of all sunlight. So of each princi-

ple in Nature ; whether in the physical, mental, or moral departments. If we have discovered any essential law, either of matter or of mind, it is a law which is always operative, always, if left undisturbed, certain to produce the same results ; and always, if disturbed, seeking according to its intrinsic nature to overcome the disturbance by exerting its force towards the normal and desired end.

Probably no nation has surpassed the French in a close observation of the laws of Nature, and in a philosophical induction and classification of its results.

"All successful men," says Emerson, "have agreed in one thing ; they were *causationists*. They believed that things went not by luck, but by law ; that there was not a weak or cracked link in the chain that joins the first and the last of things. A belief in causality, or strict connection between every trifle and the principle of living, and in consequence, belief in compensation, or that nothing is got for nothing—characterizes all valuable minds, and must control every effort that is made by an industrious one."

Geoffroy Saint Hilaire made the study of monstrosities a specialty. I have translated the following summary of the fruits of that study, from a memoir by his son, recently published in Paris.

Up to the time when Meckel and Geoffroy St. Hilaire began to reduce the chaos of observation, hypothesis and fiction, relating to monstrosities, into something like the order of science, the strange anomalies which were frequently presenting themselves, both in human beings and animals, were considered, first,—as inexplicable "freaks of Nature ;" second,—as the result of pre-existent deform-

ities ; third,—as irregularities inexplicable and irreducible to law. The very term monstrosity implies a contradiction to all laws. And for a philosopher to have said to the world,—This monstrosity is the product of precisely the same laws as those which produce the normal being ; would have been to draw upon himself something of the wonderment and scorn which rise in the mind, when first men are told that social and historical phenomena, capricious and wayward as they appear, are serial products of laws absolute and ascertainable. What Comte has done for sociology, Geoffroy did for teratology. He considers monstrosities as organic deviations. They are not the product of hazard or caprice. They have their laws ; these laws are the same as those that form all organisms ; instead of escaping the general laws of organization, they only serve to prove their universality.

Geoffroy Saint Hilaire studies the circumstances attending the birth of monsters, and he sees in a great number of cases an accident ; for instance, a fall, a blow, a lively moral expression, disturb a pregnancy, until then regular, which from that moment becomes difficult, sickly, extraordinary, and terminates at nine, eight, or seven months in the birth of a monster. Still more, he goes so far as to discern, at least in regard to pseudocephalic, and acephalic monsters, the nature, and above all, the time of the accident which caused them.

The certainty of his diagnosis is such that more than once he dares affirm upon the circumstances preceding the birth, that which the mother herself had denied ; but which she saw herself compelled reluctantly to avow.

One day a physician told him he was about to present to the Academy an acephalous monster. "Will you at the same time present the twin first born, and their common placenta?" asked Geoffroy. "Ah!" replied the astonished physician, "have you then seen it?" "I only know what you have just told me."

From the observation of the circumstances which caused the malformations, Saint Hilaire passes to that of monsters themselves, and from the determination of the immediate causes to those more remote. There is, according to him, in many cases, an adhesion established with the young embryo, between one or several of its organs and the membranes of the egg, or of the placenta.

When a mother in the first period of gestation receives a violent shock, either mental or physical, it produces a quick and forcible contraction of the whole muscular system, including the uterus. When the foetal membrane receives this shock, it contracts suddenly; the result is a slight laceration; two phenomena then follow, viz., the flowing of a part of the amniotic-water, and the union of the torn ends of the filament of the membrane, with the contiguous parts of the body of the embryo; hence are formed fibres of adhesion whose presence, sometimes temporarily sometimes permanently, disturb more or less seriously the development of the embryo; either because they retain the organs out of their natural cavities, or because they oppose the reunions which would otherwise have taken place; or because they delay, or even prevent the formation of the parts which ought ultimately to appear.

In 1826 a vast incubating establishment having been formed at Auteuil, he recommenced his experiments on a grand scale, and varied them in a thousand ways. They consisted in hatching eggs, placed at first in all respects under ordinary circumstances. Then, at the end of a certain lapse of time—three days at most, differently modified; for instance, shaken more or less violently, perforated in different places; but, above all, maintained in a vertical position, either on the small or the large end; or half of the surface well covered with a layer of wax or varnish that would render the shell air-tight.

The results of these experiments entirely fulfilled the expectations of the author. Neither among the chickens which were hatched, nor among the foetus which died before hatching, were there found any double monsters. On the contrary, there were obtained a number, relatively very considerable, of organic deviations; some constituting simple hémitéries, others very complex anomalies, monsters differing in nothing from those which Nature presents spontaneously to our observation in animals, and in man himself.

These experiments, several times repeated, have always had the same results, viz., that embryos which placed under ordinary circumstances would have been naturally developed—which even had commenced to develop themselves naturally, have become monstrous through the interruption of their development. Anomalies, therefore, do not exist previous to fecundation; *but are the results of a disturbance happening in the course of the development of embryos at first perfectly regular.*

The studies of monstrosities, continues Saint Hilaire, which in the ancients could only satisfy a vain curiosity, is now invested with a scientific character, and takes its place by the side of investigation about normal beings.

The organization of monsters is subject to rules and to laws, and those laws are but the general laws of organization.

I admit no more a special physiology for cases of vicious organization than a special philosophy to account for some facts isolated, and left without explanation. There is monstrosity, but not a deviation from ordinary laws.*

To the question of what is a monster? Science answered still at the commencement of this century—"A freak of Nature ; a being created without any rule, and without any purpose ;" and philosophers thought it possible to add, with Chateaubriand, "It is a specimen of those laws of chance which, according to Atheists, must have given birth to the Universe. God has permitted them in order to show us what creation is without Him."

Anatomical philosophy, on the contrary, replies, "Monsters are not freaks of Nature ; their organization is subjected to rules rigorously determined, and these are identical with those which govern normal beings."

A monster is a being in whom are not accomplished the transformations which should elevate it successively to its

* I could quote any amount of cases from the works of Saint Hilaire to substantiate the preceding opinion, if the subject were not of so painful, and so disagreeable a nature. Those who have any doubts as to the correctness of this author's views, can consult his works in several quarto volumes, illustrated, in the Astor Library.

normal type,—a being which has met with a hindrance, or a delay of its development, and has remained in some respects an embryo,—as if Nature had stood still in order to give to our too slow observation the time and the means to overtake her.

Monstrosity is not, therefore, the result of a blind chance ; but rather the product of a disturbed action of the same beneficent laws of Nature which secure health and fair proportions, when allowed to conclude their functions without disturbance.

The preceding facts and illustrations will account equally well for the production of idiocy and imbecility, as for malformations. The two former are as certainly caused by disturbed gestation as the latter. Hence no mother will hereafter be permitted to say, pointing to her idiotic child, “Behold, the afflicted of God !” for science may ask her the question, “How did this thing occur ? By what unfortunate accident ? Perhaps you have yourself dared to lay impious hands on and mar that which God in His wisdom and goodness intended should be perfect !

Surely, if a knowledge of this subject were to become more general, idiocy, imbecility, insanity, and unbalanced mental organizations would be less common. No subject that has hitherto engaged the attention of the philanthropist, or the political economist, can compare with this, for it is the basis of all human progress.

CHAPTER VI. .

A frequent cause of Imbecility—Scientific Testimony—A sad Incident—Mistaken views of Transmitted Tendencies, and their probable Effect—Effects of Intemperance—An Incident from the Experience of a Superintendent of an Idiot Asylum—A Night-Nurse's Opinion—Need of Knowledge among Women on this Subject—Mothers should instruct their Daughters.

IT is substantiated beyond a doubt, that attempted abortion is a frequent cause of imbecility. It is always difficult to prove a fact like this—few mothers will willingly make confession of such a crime, but by some specious sophistry, will endeavor to hide it even from themselves. I have, however, obtained the testimony, published and unpublished, of several distinguished names, like those of Dr. Howe, of Boston, and J. B. Richards, of New York, who have given years to the investigation of the various causes of idiocy, and they are all unanimous in their testimony on this point. Several cases are given by Dr. Howe, in which young women attempted to conceal the unborn proofs of shame ; but failing in this, they married, and the child was idiotic ; though all children born afterward of the same parents were sound and healthy. One woman had seven sound children, and another six born in

wedlock : although the oldest child of each mother, upon whom abortion had been attempted, was idiotic.

Other cases are given where mothers have had from four to eight healthy children each and afterward they had from one to four who were idiotic—made so by attempted abortions, because the mothers thought they had children enough. Out of four hundred idiots examined by a committee in Massachusetts, seven were known to have resulted from this cause ; and the presumptive evidence of the same cause was very strong in many other instances.

The following fact was given to me by a friend, in whose veracity I have the most implicit confidence.

The mother of several fine healthy children, who thought that the number was already large enough, attempted to destroy the embryo life of another expected one ; she did not succeed, but the powerful medicine which she had taken enfeebled the child both in mind and body. He was the last, the weakest and frailest of all the family. While the older brothers were sent to school, to college, and are becoming men of mark, this weak-minded son had to be educated in a private institution in the country, to save the family credit—and will always be incompetent to take care of himself.

Behold a cause for a life-long sorrow to this wretched mother, when she contemplates the wreck of manhood presented by her youngest born, and contrasts his blighted condition with that of her older sons, in full possession of all the blessings that vigorous health, high culture, and success in life can bestow.

How many truly logical theories would seem at a first

glance to be refuted by an example like this ! The parents at his birth were in the full vigor of health and maturity. According to all physiological and psychological laws, it would seem that he should have been among the most vigorous of his family, both in mind and body.

We will suppose an elder sister to be reflecting upon the subject of transmitted tendencies : In this instance it would seem to her that she herself, the child of the immature and early youth of both parents, was much the superior of the child of their hardy middle life. Thus, judging from this deceptive case, she might lose faith in all theories upon this most important subject. “Do I not see,” she would exclaim, “that it is all a chance—that nothing can be determined about these matters—that one child is healthy and intelligent, and another feeble and stupid, and yet we can assign no cause for this ? Why need one be haunted with the constant feeling that every wrong or mistaken thing that is done may produce evil effects upon future children ? The thought is a nightmare, and I will throw it off ! When I do wrong I will suffer willingly, but I could not endure the thought that poor little children might be life-long sufferers for my faults.”

Thus this poor girl will be less careful of her health—her temper—of all her ways, than she otherwise might have been. Many a one has been tempted upon the plea of bearing the penalty of his own wrong doing, to sacrifice future good to present indulgence. Let such feel that they cannot suffer alone—that the whole human family are bound together, and that innocent ones must share with them the consequences of evil doing.

The natural laws appertaining to humanity are simple ; but they are all interlinked and complicated with each other, and although the exact result may not be predicated by any finite mind, yet we know that all violations of them are visited with their legitimate consequences. We must learn to look far and carefully for our data, before we come to conclusions adverse to the wisdom and goodness of a beneficent Creator.

I know of no better thought to suggest to one that is tempted to a like crime with this unfortunate mother, than that spoken by a friend to a young wife not long since. She found herself enceinte at a time which was particularly unsatisfactory to her, as she had just planned a journey of some months to be spent abroad with her husband. The result was that she had to remain at home while her husband went alone. "I wish I had taken something at first," said the young wife in her loneliness. "I would have done so at the time, but my husband would not hear of it." "Yes," said the friend, "and when your son has grown to manhood, tell him that you wanted to kill him, and that you were sorry afterwards you had not done so—but his father would not let you !"

It can only be from a want of reflection on this subject that so few persons look upon this fearful crime as murder.

Here is another case in point.

A young New England couple began life together as industrious and well-to-do farmers. They were both robust in health, cheerful in disposition, and remarkably well adapted to each other. Not being too much alike in

temperament and organization, they were reasonably entitled to expect a fine offspring. All the conditions were unusually favorable to this end; their first child fully realized their highest expectations, and was from the first unusually bright and attractive.

After the birth of this child, owing to causes not necessary to state, the father became suddenly and deplorably intemperate. When a respectable New Englander gives up his character and good name to become a sot, his case is desperate. The higher his former estate, the lower he is likely to fall,—goaded on as he is, by shame and remorse.

This man became the lowest of his class,—his property squandered, his family beggared. In this state of affairs a second child was born to him. It was idiotic; its head was small, but well formed. This was regarded by those who investigated the case, as a marked illustration of arrested development. The head was no larger than that of a foetus of a few months.

This sad event added to the unhappy state of mind of the father, whose habits continued from bad to worse. In time they had a third child born,—also an idiot. Its head was both small and malformed. The father, who was, after all, a man at heart, was present at its birth, and when he saw its blighted condition, gave way to a paroxysm of anguish and despair, and wept aloud. Friends sought to comfort him. “I will never be the father of another idiot,” he exclaimed, as he rushed from the house. After a short time he returned, and exclaimed, “Wife, give me your hand—I have signed the pledge. I

will never take another drop of strong drink." He kept his promise. Their position as a family from that day was upward, until they were again in comfortable and respectable circumstances. The fourth child, born during this second period of prosperity, was bright and active, although not equal in intellect to the first.

A fact like this should speak for itself. It was related to me by one who was himself the teacher of these unfortunate children, when they were inmates of a private institution for idiots, over which he presided.* He has been more than twelve years engaged in this work of benevolence, and has spent much time in investigating the causes which lead to mental imbecility.

He believes, in this case, that the mother's thoughts and sympathies were following the father; that they were absent from herself and from the child, and thus the proper development of the foetus was impeded; that in the first instance it was arrested a few months after conception, and in the second it was abnormal from the beginning. He studied attentively all the symptoms of the children, and compared them with the facts of the case, thus carefully arriving at his conclusions. In many instances Mr. Richards has been able to ascertain the causes of the imbecility by merely watching the peculiarities of the different cases which have come under his notice, and in every instance, he has found by subsequent inquiry, his inferences were correct.

Mr. Richards had under his charge, at different times, four idiotic children of a family who resided in one of the

* James B. Richards.

Southern States. He had frequently endeavored, by interrogating the parents, to ascertain the cause or causes of this unparalleled affliction ; but without success, until he overheard the following conversation between his wife and the old colored nurse who accompanied the fourth child.

"If Missis please, I's like to speak to her 'bout dis child."

"You had better speak to Mr. Richards, if anything is the matter with him."

"No, no, de men don't know so much as de women 'bout children. I's hear de minister and de doctor talk 'nough 'bout dese things to satisfy me. You see, missis, dis child's got no soul, or if he has, 'tis so prisoned up in dis little head it can't get out ; so I can't 'muse myself wid talking to him like any other child ; den I's got noffin' else to think 'bout but ponder and wonder why dis child's made so foolish and good for nuffin'. 'Spose missis Richards know so much 'bout children, she'll tell me ?"

"That subject has puzzled wiser heads than yours or mine, aunty. But if you think women know more than men about it, why did you not ask your mistress ?"

"I did. She say just like de minister, 'It please de Lord to make 'em so.'"

"Were you not satisfied with that answer ?"

"No, mem !"

"Why not ?"

"Because it did not please de Lord to make de four first children of my missis like dis one, so soft and limp ; dey's got plenty back-bone, plenty brain."

"If you have thought so much about these things, tell

me now what you think caused the difference between the first and last four of your mistress's children?"

"Sometimes I think one thing, sometimes another. When my missis first married she have children all regular, one after another all right; den she say she hab no more, she want to trabel an' 'joy herself, so she hab no more for long time; den she begin again. When de first foolish child come, I's think 'twas sent to punish my mas'r, 'cause he sell my oldest gal down to Orleans, after I's beg an' pray him jest let me keep her one year more; but when he strike me and sell my child to de bad white man, I's pray de Lord to smite him with de rod of iron; to punish him trough his children. So when de first idiot child came, I think de Lord heard my supplication; 'cause my mas'r took away my child, He give him dis punishment. Well, after while I got over my bad feeling t'wards my mas'r and prayed de good Lord to take off de curse, and gib de next child his soul; but 'twas no use; tree more come all foolish. So den I first begin to tink what for made 'em so."

"Well, what did you think next was the cause?"

"Now dat's what I's want to ask Missis Richards 'bout. 'Spose when my missis nō want to have any more; 'spose de Lord to punish her, make 'em like dis one?"

"No, indeed! or half of the children born would be idiotic."

"Well, den, 'spose my missis take someting or do something not to have 'em come, 'spose dat would spile 'em so?"

"What put such a thought in your head, aunty?"

"Why I's troubled 'bout dis ting,—I's feared 'twas de

curse I put on mas'r 'bout my gal. As I's telling n y Jim how thinking 'bout it, kept me 'wake nights, he say, you come wid me to de cotton field, I'll show you how de Lord 'ranges dese tings. So he tell me to look at de rows of hills, some coming up all right, some no come up at all. What for, says he, you s'pose da no all come up ? Cause I'se cursed 'em ? No such ting ; I's planted a hard sun-baked clod of dirt on de seed. Cause when de driver say, you Jim, hoe so many rows of hills afore supper time ; now if da no all come up, den I's no got 'em all to hoe ! So you just neber trouble yoursel' 'bout dat curse. De Lord's not so unjust as to take away childrens's souls, cause you pray Him to punish dar fader."

At this point, Mr. Richards thought it prudent to interrupt the conversation ; hence the sagacious reader is left to draw his own inferences.

In closing this chapter, which has been made thus long by an earnest conviction of the importance of the subject, it seems necessary to impress upon woman, as primarily the most important agent in the transmission of good or evil qualities, the responsibilities which rest upon her maternal condition. Let every mother so educate her daughters for maternity that they may escape the dread evils of which this chapter treats. Let not a false delicacy prevent her from keeping such knowledge from them,—let her so enlighten and elevate their moral sentiments, that they shall exhibit in the beauty of their lives the action of the principles she has inculcated. If the mother possesses any desirable talent, or any beautiful quality of heart, let her so exercise that talent, and cultivate that

quality, that it may bloom in greater brilliancy in her children and in her children's children. So too if there should exist among the subtleties of her own character any dark spot, let her exert all her moral strength in order to eradicate it, that its shadow may not darken the third generation. Let her surround the growing soul with all good influences,—let her cultivate all noble impulses, all holy aspirations,—let her breathe into the opening flower, by the magic power of a mother's love, such knowledge as shall prepare it for the world in all its antagonisms, and all its agreements,—so shall she see in the final fruit an ample reward for all her care, her self-denial, and her self-abnegation. Finally, let all those to whom these suggestions may come, lay them closely to their hearts, and seek to embody in their lives the principles they present,—founded as they are upon laws as fixed and immutable as the power of the Almighty, and as beneficial as His mercy.

CHAPTER VII.

Mysterious Power of the Mother's Imagination in producing Malformations
—Importance of Guarding against Painful Emotions and Evil Influences
during Gestation.

A REMARKABLE case of malformation caused by the imagination of the mother, was related to me by a member of the family in which it occurred.

A young lady whose mental accomplishments, personal graces, wealth, and social position commanded the attention of the noblest of the other sex, became attached to a young gentleman every way her equal, and was engaged to be married. Owing to an accident which occurred in his childhood, her betrothed was lame. One day a married sister, in a moment of levity, mimicked him, limping up and down the room. "See, this is the way you will have to go through life with your husband, dot and carry one!" cried she gayly.

The young girl, grieved and distressed by this unfeeling ridicule, burst into tears, bravely affirming that the lameness of her intended only made him more dear; it was not a moral defect that it should be visited with obliquy;

but it merited, instead, the most cordial sympathy and respect. The other, remorseful, and softened by her distress, earnestly besought forgiveness. Thus an agitating scene transpired which resulted most unfortunately for the married sister, who was within a few months of her confinement. At birth, one limb of the child was soft and flexible, apparently wanting in the bony formation; but the attending physician thought this of little consequence,—bone would soon form, and no evil result would follow. The proper ossification did ensue, but so tardily that, from neglect or inattention, the limb became crooked and shorter than the other. Hence another cripple for life—another victim of maternal indiscretion,—rather a sacrifice to general ignorance of the laws and duties of parenthood.

There are many facts in Nature which it is impossible to gainsay, yet we cannot tell *why* they are thus, nor yet *how* they are produced. The law of all things is, indeed, Nature's universal mystery. How, in the dark recesses of the earth, is the diamond formed—whence its bright scintillations? What gives to the crystal its geometrical lines—its positive and negative poles? * How does the grass grow? How does each seed produce its own plant, flower, and fruit, each after its kind? How does the human spirit modify its physical frame? and how is it modified in turn by the peculiarities of its organism? When we can answer these and myriads of other unsolved problems, then we may resolve the mystery of the mother's mental impressions affecting the welfare of her unborn child. Meantime, if we are to place any reliance upon

* Rachenbach's Dynamics of Magnetism.

human testimony, or upon our own observation, we must credit facts like the above. Notwithstanding the doctors often ignore such cases, dozens of them may be heard of in any gathering of matrons, whether in a tenement-house, parlor, or at a fashionable watering-place, whenever the subject chances to come up for consideration.

A case of a similar nature to the preceding was related to me by the wife of a Presbyterian minister from one of the Eastern States. Her youngest sister, a gentle, tender-hearted girl, soon after her marriage accompanied her husband to New Orleans, where he was engaged in business. They resided in the immediate neighborhood of a French creole woman who was in the habit of whipping her female slaves almost daily. At such times the poor creatures would beg most piteously for mercy, and fill the air with their painful cries. The sympathy of the tenderly-reared New England girl was so agonized by this barbarous cruelty, that she used frequently to stop her ears with her fingers, in order to shut out the screams. Her first child, born under such influences, was so bright and sensitive that she was nearly two years of age before her parents discovered that she was entirely deaf. The poor stricken mother went almost frantic with grief when the affliction of her child was forced upon her conviction. She at once recognized the cause, and attributed it to the suffering she endured while endeavoring to close her ears against the cries of the poor slave women.

Such facts show how extremely susceptible some women are during the most important period of their lives : and also how important it is to guard them from all painful

emotions or unpleasant influences at that particular time.

In a small company of matrons, on one occasion, this subject came under discussion. Several very remarkable cases of moral obliquity were narrated, with the causes which produced them ; many, also, similar to the preceding,—and some malformations not unlike those found in the work of Geoffroy Saint Hilaire. An elderly lady present said she knew a perfect safeguard against sudden frights, or any untoward events at that critical period,—which was, first, to think of your situation—that effort persisted in would repel all evil influences. Second, endeavor to divert your mind, or change your thoughts, by an agreeable book, active occupation, or cheerful company.

Many of the laws of human nature, not put down in the books, were discussed on that occasion, from the woman's standpoint, from which, owing to the nature of the subject, the view should be more clear and comprehensive than any other. This little band of earnest mothers, keenly observant, eager for knowledge, ready to sacrifice every selfish desire, in order to insure the future well-being of their children, were only a type of their sex. Perhaps the millennium will be near at hand when fathers begin to be as ambitious of leaving worthy descendants behind them when they die, as large estates.

CHAPTER VIII

The Transmission of Disease—Scrofula, and its Different Forms—An Interesting Sketch of Domestic Life—Excessive Mental Activity, and its Results.

I MIGHT adduce fact after fact to show that the child of parents over-wrought must inherit an enfeebled constitution. This violation of one of the organic laws of life is frequently followed by a transmitted tendency to some of the protean forms of scrofula; or if actual disease is not present, the organs are so frail and inactive as to be unable to resist the ordinary diseases of childhood, and thus the poor victim becomes a life-long sufferer, or is hurried to an early grave.

During the first part of this century scrofula was much more common than at a later period. It was usually called the king's evil, and considered incurable. So recently as 1840 a work on this disease was published by a French physician, in which it was stated that tuberculous scrofula was congenital, and always inherited; and that if it appeared in one child of a family, it was certain to be latent, and would sooner or later develope itself in the

systems of all the others. If it did not attack the glands of the neck or face in the ordinary way, it was sure to manifest itself by tubercles in the lungs or some other organs, or by tumors in the abdominal viscera, either of which must ultimately prove fatal.

Impressed with the apparent truth and importance of the knowledge contained in this book, I spoke of it to a friend who had a daughter afflicted with this dire disease, in order to caution her in regard to her other children. She assured me that she was under no apprehension on account of her younger children, for scrofula was not hereditary in either her husband's or her own family ; and that she did not look upon the affliction of her eldest daughter as a disease, but rather an indication of a weak and inactive organization. She said, also, that the life of suffering and prospective early death of this ill-fated child overshadowed her conscience with a dark cloud. True, she had sinned ignorantly, but that reflection could not palliate the anguish of mind she experienced when she contrasted the blighted condition of this patient angelic child, with that of her younger sisters, who, blessed with health and fair symmetrical forms, enjoyed life and youth with the keenest zest.

"My husband," she continued, "soon after our marriage, having become dissatisfied with the vicissitudes of a mercantile life, exchanged some property in the metropolis for a place in the country ; where he hoped to enjoy a tranquil life, to indulge his literary tastes, and gratify his love for rural pursuits. Our home was situated on one of the most picturesque branches of the noble Hudson ; was

susceptible of much improvement, both in regard to its natural beauties, and its remunerating resources. My husband being some twenty years my senior, and fond of sedentary habits, allowed me to take the management of affairs, both in-doors and out. So being ambitious and energetic, and possessing a passionate love for beautiful trees, I planned many improvements : but in endeavoring to carry them out, I overtaxed my strength, and my children suffered the penalty. My first, a son, was prematurely born, at seven months, with only vitality enough to survive a few hours. That the loss of this child was caused by over-exertion on my part, I was well aware ; yet this state of affairs seemed to be the fatal necessity of my position. Subjected to raids of visitors from the neighboring city at all seasons, with insufficient domestic help, each day and hour bringing its imperative labor, not to be evaded by an orderly housekeeper, I thought I could only submit for the present, and hope for more harmonious arrangements in the future. So things went on in the usual way another year, when I again became a mother. This event occurred at a time when improvements were being made on the place, which required many hands, who had to be provided for in the family. Domestic service not to be had at all times in the country, I was again, at a critical period, subjected to exhausting fatigue. My second child was born at the full time, but in what the doctor called a heat, which so enfeebled her constitution that she did not walk alone until two years of age. I used to watch over her with fear and trembling—on so frail a tenure seemed to hang her existence. Notwithstanding

the popular belief at that time—that if a child be born feeble or imperfect, it was the will of God—the conviction was impressed upon my mind that I was culpable, that I was the cause of this prostrated condition of my darling child. I then formed a resolution to persistently put from me the necessity which could work such cruel results to my children. How well I kept that resolve, the healthy constitutions and the beautifully developed forms of my youngest daughters will bear witness.”

Excessive mental activity is often equally fatal in its effects upon offspring. Indeed, when carried to an extreme, it is even more disastrous, and has been known to result in hopeless idiocy. Here is a case in point.

A young lady who exhausted her strength by study, teaching, and various literary pursuits, while in a state of debility was married to a clergyman of congenial tastes and similar condition. This event became a new mental stimulant. They read and wrote together continually ; so fascinated by the pleasures of this delightful intellectual companionship as seemingly to have risen above all weakness of the flesh. But Nature never allows herself to be overreached. If her laws are outraged, she is constrained to enforce her penalties. Their first child, born within a year of their marriage, was an idiot. The stricken parents, awakened to a sense of their responsibility by this sad event, began diligently to study and to obey the laws of both mind and body ; and now, arrived at middle life, they have a fine family of promising young children.

Women are generally more inclined to mental indolence than to intellectual activity. This is owing, probably, to

the inferior mental discipline which is exacted from them in the course of their education. Yet examples are not wanting in which the irrepressible activity of the mother's mind during the period of gestation has produced precocious children ; to whom this undue use of the mental faculties, if accompanied by a neglect of the laws of health, is highly detrimental. Although such children may have inherited a fine nervous temperament, and a large development of brain, unless sustained by a good physique, they are almost surely destined to an early grave ; or if they live, their brilliant powers appear to burn themselves out, and they grow up commonplace persons. They had inherited no unnatural powers, it was only the premature development of an ordinary mind, and like the hot-house flowers, brought forward by artificial methods, they were the first to fade.

Cause and effect is Nature's universal law. All defective organism is traceable to causes : and is frequently the penalty paid by parents for laws which they have broken, and visited on the children, even to the third and the fourth generation. Thus does the Creator teach us, that the most valuable inheritance we can transmit to offspring, is a sound constitution,—the reward of a virtuous life : and also, that we are social beings, and that no man can live to himself only.

CHAPTER IX.

Mysterious Power of the Mother's Imagination.

“**H**OW shall a man escape from his ancestors?” says Emerson, “or draw off from his veins the black drop which he drew from his father’s or mother’s life? It often appears in a family as if all the qualities of the progenitors were potted in several jars, some ruling quality in each son or daughter of the house, and sometimes the unmixed temperament, the rank, unmitigated elixir, the family vice is drawn off in a separate individual, and the others are proportionally relieved.—Men are what their mothers made them. You may as well ask a loom which weaves huckaback, why it does not make cashmere, as expect poetry from this engineer, or a chemical discovery from that jobber. Ask the digger in the ditch to explain Newton’s laws: the fine organs of his brain have been pinched by overwork and squalid poverty from father to son for an hundred years. When each comes forth from his mother’s womb, the gate of gifts closes behind him. Let him value his hands and feet, he has but one pair. So he has

but one future, and that already predetermined in his lobes, and described in that little fatty face, pig-eyed and squat form. All the privilege and all the legislation of the world cannot model or help to make a poet or a prince of him."

Look at the stupidity of the great body of the lower classes ; of those who seem never able to direct their own industry, but are always day laborers and servants to others, the hands to the heads ; and ask yourself how much of this low grade of faculties has been inherited ? We often find like ancestors and like children generation after generation. There are many children of this class who do not rank as imbecile, yet are never capable of rising above the level in which they were born ; and if they were ever brought into mental competition with others, they would rank as simpletons. It is often found that with many idiotic children one or both parents belong to this weak-minded class.

In the commonwealth of Massachusetts, where there is supposed to be as much of culture, of humanity, and of steady habits, as any where in this country, one in every 321 of the entire population is reported to be either insane, idiotic, deaf and dumb, or blind. When we remember that this does not include the large class who are otherwise defective in body and mind, the statement is truly alarming. Are there, then, so many broken constitutions who have transmitted feeble and defective organizations ? Or do they proceed from intemperance in the use of stimulants, narcotics, &c. ? Or are we to look for the causes of those deplorable effects from an

overtasked mentality of the father ; or from untoward circumstances acting on the imagination, and the finely susceptible organism of the mother ? Popular prejudice may still ignore the latter cause ; but the student of Geoffroy Saint Hilaire will give it due weight and importance.

A large proportion of the idiotic are descended from vicious and degraded progenitors ;* but a frightful number proceed from the respectable and wealthy classes. In 1856 I was informed by the principal of a school for imbeciles, that more than half the children under his charge were the children of bankers—the fathers were bankers themselves, or they held some responsible position in a bank. Three of them came from Philadelphia, and were the offspring of the officers of two banks. “In a large fire insurance company in New York,” he continued, “where there are twenty directors, five of their children are idiotic, and some of the richest and most active business men in the city have imbecile children. I could mention a score or

* In the supplement to a report made to the Massachusetts Senate will be found the following :

“ Out of four hundred and twenty cases of congenital idiocy examined, some information was obtained respecting the condition of the progenitors of three hundred and forty-nine. Now in all these three hundred and forty-nine cases, *save only four*, it was found that one or the other, or both of the progenitors of the unfortunate sufferers had, in some way, widely departed from the conditions of health, and violated the natural laws. That is to say, one or the other, or both of them, were very unhealthy or scrofulous ; or they were hereditarily predisposed to affections of the brain, causing temporary insanity ; or they had intermarried with blood relations ; or they had been intemperate ; or had been guilty of sensual excesses, and impaired their constitutions. Now it is reasonable to suppose that if more accurate information could have been obtained about the history of the other four cases, some adequate cause would have been found in them also, for the misfortune of the child in the condition of the progenitors.”

more of hopeless idiots whose fathers were either ministers, lawyers, or literary men of note."

"How do you account for such results?" I asked.

"I think," he answered, "that the fathers were exhausted, both mentally and physically: that this had become their customary condition, and that their state acted mesmerically upon the mother, who, with probably an *unwelcome maternity* in prospect, needed consolation, support and sympathy. She found her husband absorbed in banking, law-suits, theology, letters—her spirits and her health failed, and the child was the victim. But," he continued, "are you aware how large a proportion of the wives of men thus absorbed in business or in a profession are themselves doomed to an early grave? The proportion is very great. The poor young wife is too much alone; her heart needs sympathy, but her husband belongs to the public or to the ledger—so she languishes and dies. Her children suffer probably quite as much through her as from the father. They are weakened by the weakness which is prostrating her."

This statement appeared very startling; but I have since found it verified. How many men there are, ranking high as statesmen—as men of influential positions and responsible professions, who have buried one, two, three, and even four wives. The proportion is vastly greater among this class than with farmers, mechanics, or day-laborers. Why is this? These men are not blue-beards; they are generally tender and affectionate husbands—at least, when they have time to be such—and their wives are proud of them, and of their reputation. But they

always come home fatigued and exhausted ; they bring no freshness or buoyancy of spirit to their families. Every day they overtax their mental energies, and every night they come like vampires to feed upon the innocent lives of their unconscious victims. Do the sons of great men seldom become distinguished ? How should they, when their fathers thus live upon their vitality from their birth ?

It is orthodox to tell the wife and children to put on the brightest smiles to welcome home their father. He throws himself upon the sofa, weary, jaded and dispirited. The little ones come to caress him, to soothe him, and to give him back their fresh young life. The wife, also, comes and pours into his bosom all the strength which she has been hoarding up for the day. He rises refreshed—a new man ; and in this way he recuperates his energies, day after day, and year after year. Is a child sick and fretful ?—it must be kept in the nursery. Is the wife feeble and ailing ?—she may fade so gradually that he scarcely perceives it. He mourns her death—but the next year there is another fresh young being at his hearthstone, again renewing his strength ; so he mounts up as on eagle's wings while his family are all tending downwards.

Who can doubt the subtle influence of one human being over another ? It is apparent in all our social intercourse. No overwrought man can come into a company of healthy, vigorous, cheerful persons, without at once feeling stronger. They may not feel the virtue passing out of them, as Jesus did ; nevertheless it does pass from one to the other—*from the positive to the negative*. Nature is always struggling to equalize her forces.

CHAPTER X.

Fatal Effects of Physical Debility upon Offspring.

WOMAN, in Christian countries, is no longer regarded as a merely physical being ; that is still her rank in the Eastern harem. There she is to be well fed, beautifully dressed, kept plump and fair by a calm and indolent life. Here we have a higher ideal. Her graces must be mental,—spiritualized, ethereal fascination, full of life and charming vivacity. She is no longer a beautiful model of passive flesh and blood ; but an ever-varying spirit ; bewildering you with her changing “moods and tenses.”

This popular idea certainly indicates great progress in civilization. But when will woman be regarded as a downright human being, who ought to be educated to bear a reasonable share of human responsibilities, in order to sustain herself with dignity, amid the conflicts, trials and vicissitudes of life ?

“Variable as the shade
By the light quivering aspen made,—
* * * * *
She sitteth ’ranging golden hair,
Pleased to find herself so fair.”

She should not be held responsible for the absence of higher aspirations, for she is the creation of the spirit of the age. The infant school of life for the girl and the boy are as unlike as the institutions for the instruction of the soldier and the doctor ; where the former is taught the art of killing, and the latter the art of healing. These domestic schools are to manufacture two classes of beings,—the pretty, yielding, tractable, inefficient subject, and the robust, self-reliant, domineering, energetic master.

The little girl is shut up in the nursery with her baby-house and her dolls ; the only air or exercise she gets is a formal promenade with Bridget and the baby. Occasionally, however, she is dressed in the last Paris costume, and placed in the drawing-room on reception days, to assist in entertaining the company.

“Don’t romp, and disarrange its beautiful dress,” says mamma, “that’s a darling ! Come and sit on the sofa and let the ladies see how quiet you can be. No ! you cannot run in the garden ; you’ll tumble your curls, and get as brown as a boy.”

Johnny is put astride his father’s cane,—with whip in hand, he gallops about in the sunshine and air ; red as a rose, active, gay, and graceful as an antelope ; he comes cantering into the room to the annoyance of every one, especially of his little sister, whose fine dress suffers from the exuberance of spirits and rough handling.

“What a difference there is between girls and boys !” says the mother, triumphantly. “I am glad Johnny is so much of a boy ; but it is a sad trial to my poor nerves.”

The energies of the little daughter are all benumbed and

repressed. As a child, she is a martyr to clean clothes and a fair complexion ; as a young lady, she is sacrificed to tightly fitting waists and long skirts. At sixteen the physician orders exercise in the open air. She is sent out riding or walking under the especial charge of her brother, who, although he should carry her parasol, and select the best places, cannot save her from damp and draggled garments while walking, nor from a depressing sense of fatigue after riding. Consequently, after a defective early training, she is little benefited by this boasted exercise ; whilst the stout brother, nearly six feet high, feels proud of his strength and manhood, is tenderly patronizing towards the fragile, helpless creature by his side, and talks very feelingly about the God-ordained protection and guidance that man should bestow upon poor, feeble, dependent womanhood !

At eighteen the girl is married ; whilst her brother is only a freshman in college. Ten years now, in her nursery, —ten years in his student life. She is a gentle, patient woman ; more lovely than ever in her wifely trust and dependence, —more touchingly self-forgetful in her remembrance of the four or five little ones. He is just settled in his profession, a young man of fine promise, all of life before him, manly, self-confident, and sure to win his way to fame and fortune.

Are they equals ? Oh, no ! She is weak, —he is strong, —she is ignorant, he is wise, —she is dependent, he is independent, —she has no resources within herself, no power of self-assertion, no self-reliance, no originality, no inventive genius, no power of generalization or classifi-

cation, and no heroism except that of passive submission. He has all these qualities, and feels quite competent to make his own circumstances, and to conquer a high position for himself in the battle of life. In short, she is the meek and grateful subject, he, the ruler and law-giver.

Society has been bending these two twigs for nearly thirty years ! Do you wonder, then, to see the two full-grown trees so diversely and unalterably inclined ?

Give the girl a practical education, a profession, as you do her brother ; let her master it before her marriage ; teach her to feel, meantime, that maternity is not to be the whole of her life, that she is not physically and mentally fitted for its sacred duties before she is twenty-five or thirty years of age ; and that at forty-five she ought to be in the prime of active and efficient mental life. Then she will no longer remain a spiritless being, without aspirations, and without the power of high intellectual attainments.

Make intellectual success in life as honorable for woman as for man, as much demanded by the usages of society, as much a laudable ambition, and it will be found as compatible with her relations as with his.* Like man, she will find time for marriage, for the holiest parental duties, for great purposes, and for steady, continuous pursuits.

Public opinion, jealous of the interests of husband and child, has decreed that no woman shall persistently follow

* "Those who contend against giving women the same education as men, do it on the ground that it would make the woman unfeminine ; as if Nature had done her work so slightly that it could be so easily unravelled and knit over. In fact, there is a masculine and a feminine element in all knowledge, and a man and a woman put to the same study extract only what their nature fits them to see ; so that knowledge can be fully orb'd only when the two unite in the search and share the spoils." STOWE.

any profession, or occupation, without losing caste. It has decided that all mental application is incompatible with her home relations; it makes it unwomanly to lead an intellectual life, it trammels her conscience, it appeals to her disinterestedness, it takes into bondage all her highest and most loving traits of heart and head in order to render her cheerfully submissive to what it calls her "woman's destiny."

Public opinion, however, is sometimes very short-sighted. The interests of husband, wife, child, and society are all in harmony. As the mothers are, so will the children be, invalid or robust, imbecile or intellectual; we must make our election, not for the women of the race, but for all that are born of women!

Hence the injustice of taunting woman for her enforced mental inferiority must be apparent to the most superficial casuist.

"Have you women ever produced a Milton or a Shakspeare?" asks the thoughtless cynic.

"We have not," answers the derided, "but you men have only produced *one* Milton and *one* Shakspeare *more* than we have, in all these ages, and with all your superior advantages! What can you expect of us?"

The only wonder is, that so great a number of women of distinguished abilities should have arisen. We can point even now to names which will rank with the highest in literature, in art, and in science. But women are only just beginning to feel that they may become successful competitors of men; and men are slowly learning to think this may be inevitable, and not objectionable.

Let this generation pass away, and there are many of its daughters who will have written their names high in the book of achievement !

“Stand on the sea-shore,” says Emerson, “and observe the rising tide ; one white-crested billow rolls in after another, each advancing beyond its predecessor ; presently one mountain wave overtops all the rest, and leaves its marks high up on the beach :—look a little longer, behold, the whole ocean has risen to the same level !”

So it is with the tides of human progress. The advancing waves in literature were the Martineaus, the Brownings, the Brontës and the Beechers ; in art, the Hosmers, and the Bonheurs ; in science, the Somervilles and the Mitchels ; then came the great mountain wave of humanity, Florence Nightingale,—and the whole troubled sea of womanhood is eagerly pressing up towards that level !

CHAPTER XI.

The French Ideal Marriage an irrational fancy—Woman not Born an Invalid—The Child-wife a Fallacy—No True Marriage except between Equals—Higher Culture Demanded for Woman.

“THERE must be a book for women, written by a woman,” says Michelet. We are made sensible of the truth of this remark, by reading his works on “Love,” and on “Woman.” These pictures of home affections, and their various relations, are often full of poetry, pathos, and charming sentiment. The two books are one; they are a series of simple, touching idyls of the household.

We give all honor to the man, who, in the heart of France, with its lost faith in the sacredness of the marriage institution, has tried to write purely and beautifully of love and womanhood!

M. Michelet finds society overwhelmed by its marriages of convenience on the one hand, and on the other, crushed to a deeper degradation by a repudiation of marriage altogether. Under these circumstances he invites the man,—the savant of thirty, satiated with the world, to seek a new happiness in wedlock. He is to find

an innocent child of sixteen, to transplant her to a rural paradise, shut her away from all other influences, and by devoted love on his part, to make her satisfied to live absorbed in himself. She is to adopt his views, to be molded by his character, and ennobled by his influence.

This is his ideal marriage. It is charming, certainly ; but what is it ? It is only a good deal higher, and a little more desirable than the old one ; but it has no basis of permanency. The author himself feels this, and anticipates all the various casualties which are almost certain to occur.

The woman never rises to a condition of self-reliance, never to a dignified self-respect, nor to any worthy individuality. How could she ? She has not been educated for this ! Her husband never truly esteems her, nor regards her in any sense as an equal. He merely attempts to adore her ; to reverence and deify her ; but with rather doubtful success.

Is this the highest thought on marriage, that closest and most durable of earthly ties ? It may do for effete and artificial France,—possibly for a large portion of Southern Europe ; but any community educated ever so slightly to the idea of self-government, to personal activity, and responsibility, must repudiate this union as shallow, though portrayed with all the fascination of the most popular French philosopher.

First, woman is not created an invalid. M. Michelet is a profound student of nature and of French life ; but his first predicate, that woman is, by the peculiarity of her constitution, an invalid, is a serious error ; for it arraigns the justice and goodness of a wise and beneficent

Creator. Health must be the normal condition of the whole race. Wherever there is physical suffering, it has been caused by the transgression of the physical laws. So if women suffer more than men, it must be that they have sinned more against the conditions of health. Let us bring the sturdiest young forest trees into our houses, and plant them in the artificial heat and unnatural shade which we procure for our wives and daughters, and we shall see them too wither, grow up slenderly, and become beautifully fragile. It is easy to become an invalid, if one will but take the right means; even M. Michelet is aware of this, for he speaks of some women "who have made men of themselves," and are healthy. The servant girl from the country, fresh and strong, is, on the whole, a much better type of womanhood than her mistress. True, she is rude and uneducated, but the lady is as uneducated, more characterless, and with a namby-pamby helplessness in addition.

It is time we repudiated the idea that feebleness and refinement are inseparable. Good health is quite compatible with the highest mental culture, and with all the graces of cultivated manners.

It requires very little heroism in a woman to bear with patience the pains and disabilities imposed on her by Nature; for they only affect her physical system: whereas those imposed by man often pertain to her affections—to her mental rights,—and cause more acute anguish than any bodily suffering could produce.

Let Nature limit us by such disabilities as she will; but let not man fetter us by his clumsy iron manacles.

of law and custom. Give the same freedom socially, and intellectually, to women, which men enjoy,—teach them to use it for the best development of all their powers,—give them scope for action, purposes worthy to enlist their highest aspirations, and we shall hear much less of feeble health. God never made a constitutional invalid ! Certainly, not a great class of weak, helpless, pre-ordained sick people.

Secondly. There can be no true marriage except between those who are essentially equals. A child-wife is a pretty plaything. She cannot be a fitting companion for head or heart.

There may be something attractive in the thought of moulding another being to meet your own ideal. All young persons are plastic and impressible ; and whether it be wife, child, or any other loved one, it is delightful to watch its progress. But M. Michelet's wife and child are one ; there is the same pleasure in forming the character of each ; but neither of them are expected to outgrow a dependent nature. She is expected to be "timid, docile, and obedient" to the end ; a loving, receptive nature, with no vigor or originality. You are never to destroy "the velvet down of the soul" by imparting too much knowledge.

It is all very well in educating youth of either sex, to have regard to their tender years, and to choose for them appropriate subjects of thought. But all truth which is good for man is good also for woman—that which can ennoble the one must ennoble the other. Doubtless they are not alike—not identical in mental

traits ; but if they are not equals in the vigor and strength of mental life and activity, then the truest and highest marriage is impossible. A union devoid of the highest friendship must also be devoid of that most ennobling passion—love. The great soul itself must love greatness, and seek it in all its intimate and dear companionship. Unless the world can change its ideal of womanly capabilities, it can have but few exalted marriages—but few children worthily born.

What a deplorable picture is drawn by our author in his second book, of the inferiority of woman. “Soon, if we do not take care,” he says, “in spite of casual meetings, there will be no longer two sexes, but two peoples.” Has he found a cure for this ? A man may love his child or his child-wife for her pretty little artless ways ; but will he love her for those things when she is old and wrinkled ?

If you would draw the man of the world into a truly worthy and permanent union, it must be with his peer. If you would elevate woman to this rank, it must be by giving her a purpose, motives, activities, self-reliance and individuality. Then the bond may last so long as memory and consciousness remain. Then the woman will find something to do after her children are grown—when she is no longer young ;—then she will become the life of his soul, and together they will create new thoughts, new deeds ; then, if like the model wives of history, she cannot bear him on her shoulders from impending destruction, she may assist him to bear manfully any reverse of fortune ; may convince him how infinitely more important

to a business man is a character for integrity and honor than a large capital without it ; may aid him to withstand the pernicious example of fraudulent gain and of corrupt morals in high places ; may help him to train up their children's children, thus promoting individual happiness and human progress ; may make this period of life an intellectual harvest to herself, as to her husband.

CHAPTER XII.

Important Information for all who need—A Gem from Carlyle—An Oriental Fable.

M. MICHELET has exposed to view the strong passions and the weak will of man, without any beneficial end; unlike the skilful surgeon, who probes and cuts in order to cure, he merely states the facts, leaving the penalties resulting from an abuse of his nature unexplained.

The following paragraph contains more real and useful information for those who need it, than the whole volume just referred to.

“There is a marked antagonism of the nervous and generative systems. Intense mental application, involving great waste of the nervous tissues, and a corresponding consumption of nervous material for their repair, is accompanied by a cessation of the productive principle. And also that *undue production involves cerebral inactivity*. The first result of a morbid excess in this direction is a headache, which may be taken to indicate that the brain is out of repair; this is followed by stupidity; should the

disorder continue, imbecility supervenes, ending occasionally in insanity and death.”*

Here, also, is a gem from Carlyle, wonderfully suggestive ; we would recommend it to the attention of those who consider sensuous pleasures the most desirable good of life.

“How true is that old fable of the Sphinx, who sat by the wayside, propounding her riddle to the passers by, which, if they could not answer, she destroyed them. Such a Sphinx is this life of ours to all men and societies of men. Nature, like the Sphinx, is of womanly celestial loveliness and tenderness ; the face and bosom of a goddess, but ending in the claws and body of a lioness. There is in her a celestial beauty, which means celestial order, pliancy to wisdom ; but there is also a darkness and ferocity which are infernal. She is a goddess, but one not yet disimprisoned ; one-half still imprisoned,—the inarticulate lovely, still incased in the inarticulate chaotic. How true ! And does she not propound her riddles to us ? Of each man she asks daily, in mild voice, yet with terrible significance : ‘Knowest thou the meaning of this day ? What thou canst do to-day, wisely, attempt to do !’ Nature, Universe, Destiny, Existence, however we name this grand unnamable fact in the midst of which we live and struggle, is as a heavenly bride and conquest to the wise and brave, to them who can discern her behests and do them ; a destroying fiend to them who cannot. Answer her riddle, it is well with thee. Answer it not, pass on regarding it not, it will answer itself ; the

* Herbert Spencer.

solution for thee is a thing of teeth and claws ; Nature is a dumb lioness, deaf to thy pleadings, fiercely devouring. Thou art not now her victorious bridegroom ; thou art her mangled victim, scattered on the precipices, as a slave found treacherous, recreant, ought to be, and must."

The authoress does not feel called upon to become a moral martyr in this cause ; therefore will only indicate a few of the questions which might be put by the Inexorable.

To thê man of sixty-five or seventy, who marries a young girl, she might say, "Knowest thou not the penalty of thus outraging one of Nature's most holy laws ? Study it out, make reparation by a life of purity and continency, or thy days in this world are numbered."

To him who allows reason and conscience to become subservient to the animal propensities, she might say, "Forbear ! or paralysis may strike thee down in the prime of thy life."

Again, "Art thou a man well reputed, endorsed and accredited by good society, yet conscious of blight and mildew feeding at thy heart ?—decide, then, how many tons of popular adulation will weigh in the balance against one grain of self-respect."*

"Miserable father," says the Sphinx, "dost thou recognize thy own vices exaggerated in thy children ?—dost thou see the seeds of hateful passions budding and blossoming even in their infant lives ?—dost thou stand shocked and appalled by fearful presentiments of their

* Is there any paradox in this ? A man buoyed up like a feather on the breath of fashion, at the same time drawn down like a drowning man under the dark waters of remorse by the mill-stone of secret shame.

disgraceful future ? Solve this riddle, then—which is the more potent, the taint of hereditary vice, or the disinfectant of an faithful, conscientious education ?”

Ah ! the Inexorable will have all her questions answered ; or she will sit forever by the wayside of life propounding them and torturing us with her mysteries, and making the solution of them to us, indeed, “a thing of teeth and claws !”

There is another beautiful Eastern fable, of Adam and Eve when they were first expelled from Paradise. Desolate and homeless, they wandered amid the burning sands of the desert, till exhausted they sank down under the unimpeded rays of the scorching sun, and, hand in hand, they slept. Michael, the archangel, was passing that way ; his heart was moved to pity ; he would help them all he could. He was bearing seeds at the time, to be planted in various parts of the earth ; so he scattered many kinds of them round about where the helpless sleepers lay, and passed quickly on.

By-and-bye, as Satan was passing to and fro in the earth, he came also, and looked on the sleepers. “Ah !” said he, “Adam and Eve I know, and these sands I know ; but what are these ?” He bent over and carefully scanned the seeds. “At any rate, it will be safe to cover them up,” mused the Father of Evil. So, with his cloven foot he scooped up the sand, and buried every little seed ; thus they were nicely planted. Straightway after he had departed, they sprang up rapidly into shrubs and trees. Some of them burst forth into flower, and all of them were covered with thick foliage, so that when the sleepers awoke,

they found themselves in the midst of a beautiful oasis in the desert.

Thus the master spirit of evil in the world, Ignorance, seems to have been always endeavoring to cover up the results of human experience. This hydra-headed monster tries to bury causes, and to have them forgotten as things that have passed away ; but when effects spring from them as their direct fruits, he whispers, "these came from the dark earth, where everything is mysterious—we know not whence they arose." So mankind were deluded, and looked on stupidly, and almost ceased to believe in the inseparable bond of cause and effect.

This covering up process, however, has everywhere planted the seeds of both good and evil ; they have taken deep root in the rich soil of the human heart, and after these many ages they have sprung up, not simply an oasis in the desert, but a vast extent of country, covered with every variety of growth, so luxuriant, rank, and quick to decay, that a moral miasma is imminent ! The question is thus forced home with startling emphasis, how can we best clear away the noisome and useless plants,—the low, creeping, tangled undergrowth, which destroys beauty, and impedes progress ?

If causes had not been persistently buried out of sight, like the roots of vegetation, the result must have been less magnificent than at present. Now, the problems of human life are all on a grand, complicated scale,—then they would have been direct, simple and narrow. We have been gaining every way in the height, depth, and breadth of experiences ; and the grandest intellect may

bend all its energies to the solution of the intricate social and moral questions of the day. Thus is the overruling hand of a wise providence forever controlling the affairs of mankind. Despite the vices and the sufferings of even the lowest and most thoughtless classes, their destiny is still tending upward.

The magnificent discoveries in all other sciences, must quicken thought in the direction of the greatest and most practical of them all,—that of human development. Since the good angels are still everywhere scattering their celestial seeds,—since the beneficent Ruler of all is still sending His fruitful sunshine and his quickening showers, we need not despond ! There is also a sublime and cheering movement, in the intelligent and active co-operation of many humane minds working together heroically to further human progress.

CHAPTER XIII.

New Theory of Population—Progressive Development of the race Guaranteed by a Knowledge of Moral and Physical Laws—Children Blessings only to the Worthy—Conditions which should Limit their Number—Some of the Dark Streams flowing from the Turbid Fountain of Inheritance, and their Healing.

A N article appeared several years since in the *Westminster Review* entitled “A New Theory of Population;” * in which the author undertakes to show how the perfect and complete graduation of the number of inhabitants to the best development and the highest happiness of all, is to be continually secured.

“When from lowness of organization,” says this writer, “the ability to contend with danger is small, there must be great fertility, to compensate for the consequent mortality; otherwise the race would die out. When, on the contrary, high endowments give much capacity for self-preservation, there needs a corresponding low degree of fertility.” Thus he assumes that the forces which tend to multiply the race, and the forces destructive to individual life, are antagonistic,—and vary inversely. He confirms his hypo-

* Herbert Spencer.

thesis by facts and illustrations from the vegetable and the animal kingdoms.

This article embodies a vast amount of observation, learning, and research, in every department of natural history ; and abounds with close and logical arguments deduced from the wide range of knowledge thus obtained. The conclusion arrived at is very encouraging ; we cannot render a greater service to our reader than to refer him to the essay.

Natural and physical causes are all-potent, and can never be set aside. We would give them everywhere their due weight and influence ; but man is by nature an intelligent and voluntary actor, — of course within the range of established laws. If he would secure his own highest good, he must do it intelligently and voluntarily, by conforming to the physical and moral principles which alone can establish this good.

The wisdom of Providence, by which all things are made self-adjusting, must finally bring the race into the conditions which will secure its constant progressive development. But if the individual ever attain any superior good for himself, it must be through his own earnest effort. If he would reach anything grander than the present, he must understand both the end and the means, and then work towards the desired result.

Every great man must work out his own greatness. Nature plants the seeds within him, but he must nourish and foster them, as the gardener does his finest trees, or there will be neither choice fruit nor rare growth.

Nature can do many things well, but science and

art co-operating with her, upon the basis of her own laws, can outstrip her in the race, and carry the work infinitely higher than she, unaided, could do. She produces the crab apple, which they improve into the pippin, the golden russet and the northern spy.

I would, therefore, urge the thought of individual responsibility everywhere ; and especially in the parental relation. In some far off golden age, Nature may regulate the number of children which shall be desirable in each household : at present, every family must decide that matter for itself. Parents may tamper with the life, or the reason, of an unborn child ; but it is immeasurably better to learn that self-control which will give them only the number of offspring that can be religiously welcomed, and trained with the care indispensable to their true well-being.

Nature, unassisted, in the course of centuries, may so arrange the affairs of mankind as to secure the utmost harmony ; but each generation, if it will, can do this for itself. Each human pair should decide how many children are desirable, how many, under all the family circumstances, will contribute to the best good of the whole. The age, the health, the occupation of either or both of the parents, and the pecuniary condition, are all modifying conditions which should limit the number of offspring.

Children, *per se*, are undoubtedly blessings. The more numerous and close our social ties the better ; and he who has nobly disciplined his own nature may reasonably expect worthy descendants. Life in itself is a good,

and the new being should feel grateful that it has been conferred upon him. The parent, also, lives again in his child, sharing all his interests with the keenest zest. Thus the invisible bond of relationship widens and deepens the experiences of each ; it creates a growth which makes room for the more impersonal relationships and friendships with the great human family.

"I rejoice in your marriage," said a great man to a young friend, "not that it will make your life more happy, but that it will widen the compass of your experiences, and give you a larger and a more natural growth."

Yes, children are blessings ; real and genuine to the worthy. Every magnanimous heart feels repaid for the care bestowed upon them ; even the anxieties which must follow all young people, placed as ours are, in the great garden, where there are fruits of both good and evil, will confirm this decision. Grief, anguish, and disappointment cannot revoke it ; for in all these are recognized life's wholesome discipline to us and to them.

Admitting all this, there may be many reasons why a large family is not always desirable. The mother's health may be in peril ; too frequent maternity may make it almost certain that she will sink at last, leaving her young family without the fostering care of a mother's love. There may be, also, hereditary weaknesses, which it would be unwise to entail on others.

The consumptive husband may leave his wife with a family in whom the seeds of death are surely planted,

to struggle on hopeless and alone, until the grave closes over every object of earthly affection, and she is left desolate.

Again, a poor laborer, with no hope or expectation beyond poverty, will bequeath to the world his dozen children, who grow up untaught and undisciplined, because neither parent had time, means, nor ability to bestow upon them ; and thus society is every where injured by the acts of the weak, the vicious, and the improvident.

Every reflecting man should be able to control his passions by his reason. It is this which constitutes his superiority over the brute creation. It is not enough that he is able to see the right and desirable course, he must be able to walk therein, putting aside all counter impulses, like a superior being, or he becomes more ignoble than the unreasoning animals, who know no higher law, therefore, break none. There is no dignity in man's rational nature if he cannot rule himself by its dictates.

These ideas may be scouted by the self-indulgent, ridiculed by the thoughtless, and ignored by the fastidious ; they may, even, meet with grave rebuke by the conscientious, but timidly conservative. Yet they are the thoughts of the age on this subject. Noble and far-seeing minds recognize them ; the unselfish and the magnanimous already accept them as the practical rule of life ; they have sprung into existence from a thousand different sources, and, like leaven, they are destined to pervade and to elevate society.

It is the right, the duty of every man to decide for

himself, as an intelligent and responsible moral agent, whether he can conscientiously accept the relation of parent,—more especially it is the right of every wife to do this. The perils and the cares are largely hers; her rights and her duties are commensurate with these. Will she become the mother of one, two, three, or half a score of children? It is her solemn privilege to decide this matter as the equal, the peer of her husband—with no more rights than he, certainly with no less. The social relations of the two must require the concurrence of both, in all matters of moment, and neither has the right of coercion. Humanity has been cursed long enough by its poor tear-washed children; while they still come to us as the heavy penalties of unrestrained impulses, whether in wedlock or out of it. God help them and the race

How low have we fallen, then, when theory rises no higher than practice,—when our teachers give us no better instruction than the every-day practice of the ignorant? Nay, the poor wife is taught that in feebleness, as in health, her husband's will must be her law, that she must accept maternity always as the one condition of her wifely estate. The time will come when this code of wedded morality will be abhorred; people will think higher, will acknowledge a self-sovereignty as omnipotent over the flesh, as it is now thought it should be over the spirit,—for there is a steady growth upwards; and a worthy idea which has once gained the ear of the people, must make its way into their hearts.

The remedy is safe and practicable. Give to the youth a high aim in life, and he will cease to be profligate.

There is as much in the principle of counter-irritants in morals, as in medicine. Employ the mind in other directions ; give it change, rest, stimulus in some worthy cause, hold the body in check by plain food and the pure element, by fresh air, much bathing, and abundant exercise. A strong sense of right, and an earnest purpose to pursue it, added to such discipline, would be omnipotent.

A well-devised system of gymnastics would, also, have a most valuable influence in the development and invigoration of the frame during the approach to adolescence ; and would be capable of, at least, keeping in check many unfavorable tendencies. Such a system would be well worthy of the attention of those who are engaged in the education of youth : and we are rejoiced to find it already

CHAPTER XIV.

Various Social Evils—Many Children not Heartily Welcome—The Practicability of Conferring Desirable Qualities on Offspring—Illustrated from Scripture and from Modern History—A Plea for Wives—Man's Injustice recoils on Himself.

IN a little company of educated persons, one evening, the conversation turned upon the causes of various social evils. One gentleman designated the immorality which frequently exists in the marriage relation, as a most prolific source of open vice. His strong statement was received with incredulity. He turned to a physician of eminent standing, and asked, "Doctor, how many children of the whole number born in this city, do you believe have been cordially welcomed by both parents?"

"Not one in ten."

"How many mothers of large families, have probably been desirous of many children?"

"Perhaps one in fifty;" answered the doctor.

"About what would be the proportion of births, as compared with the present, if the whole matter were left to the choice of the wives?"

"Hah!" said the doctor, drawing a hard breath through his teeth, and starting to his feet, "not a sixth part."

Two other physicians present considered this a pretty correct estimate ; and the small band of wise men were divided in opinion, as to whether it would be safe to give women a decisive voice in this matter. There were a few who contended that, in that event, the world would become depopulated.

Yet there are very few women without enough of the maternal instinct, to make them regard some children as an exceeding blessing ; and no happily married wife would long be content with a childless home. The perils, sufferings, and anxieties, incident to the condition, are counted as nothing, when weighed in the balance against such an evil.

Yet the young girl is scarcely ever ready for these new responsibilities, during the first few years of her marriage. The trials and cares connected with the little one prove so exhausting, that she is in no haste to repeat them ; and when one after another has been unwillingly added to the number, there is but little chance of her ever becoming the mother of a child truly desired. After months of weeping, peevishness, and low spirits—there may be joy at last, “that a man is born into the world ;” but the son is not likely to give his mother much joy, after having been nurtured all his ante-natal life, on such bitter thoughts. As well might we expect the blossom, that had been blasted by the north-wind, to bring forth good fruit.

It may frequently be observed in some families, that after an interval of several years there has come at last a truly welcome child ; one who proves to be infinitely superior to all which preceded it.

A young married couple in the State of Ohio had two little girls, pleasant and bright children enough, but neither beautiful nor any way remarkable. The attention of the parents, meantime, had been directed to the subject of parental responsibilities ; they were thoughtful, earnest, conscientious persons, who received every new theory with avidity, that they could make practical and self-improving. Accordingly, they resolved to have no more children, until they could hope to confer on them a superior nature.

In the zeal of their earnestness, they announced this determination to confidential friends ; they also ventured prophecies respecting the improved character of the expected child. Nor were they disappointed. The little girl answered all their anticipations was beautiful, sprightly, and precocious ; she bids fair to outstrip both her sisters in intellectual attainments. True there had been, meantime, years of growth and maturity to the parents. This, in itself, must have benefited the child ; but who will doubt that their harmonious and joyful hope, contributed much also ?

In sacred writ we find this idea illustrated. "Let it be unto thine handmaiden even as thou sayest," answered Mary the mother of Jesus at the Annunciation. Hannah, the mother of Samuel, is another case in point. Some of the most holy men of modern history, missionaries and martyrs, were, like Samuel, "asked of the Lord," and dedicated to His service even before birth, by mothers whose hearts were fired with a holy zeal for the cause of Christ and for the redemption of mankind.

Allow to wives more independence of character, more individuality—give them time and opportunities for self-culture—teach them that on themselves depend the future happiness or misery of their offspring—give them also a womanly right in their children, and we shall find the maternal instinct both strong and sacred. Children will then become more beautiful, more healthy, and harmonious in body and in mind. While the mothers are only passive subjects, the children must have craven souls; the child of the serf will ever cleave to the soil, from inevitable necessity. Nature's retribution is thus written on successive generations; for it was ordained from the beginning, that plant, and animal, and man, should bring forth seed, "each after his kind." The weak and inefficient woman must therefore, from the nature of the case, bear children as inertly passive in nature as herself.

"Man," says Margaret Fuller, "in the order of time, was developed first; as energy comes before harmony, power before beauty. Woman was therefore under his care, as an elder. He might have been her guardian and teacher.

"But as human nature goes not straight forward, he misunderstood and abused his advantages, and became her temporal master instead of her spiritual sire.

"On himself came the punishment. He educated woman more as a servant than as a daughter, and found himself a king without a queen.

"The children of this unequal union showed unequal

natures, and more and more men seemed sons of the handmaid rather than of princes.*

“At last there were so many Ishmaelites that the rest grew frightened and indignant. They laid the blame on Hagar, and drove her into the wilderness. But yet there were none the less Ishmaelites for that.

“At last men became a little wiser, and saw that the infant Moses was in every case saved by the pure instincts of a mother’s breast. For as too much adversity is better for the moral nature than too much prosperity, woman, in this respect, dwindled less than man, though, in other respects, still a child in leading strings.

“So man did her more and more justice, and grew more and more kind.

“But yet, his habits and his will, corrupted by the past, he did not clearly see that woman was half himself, that her interests were identical with his, and that by the law of their common being, he could never reach his true proportions while she remained in any wise shorn of hers.

“And so it has gone on to our day, both ideas developing, but more slowly than they would under a clearer recognition of truth and justice, which would have

* This view of the subject might account for the abject dispositions of the offspring of white fathers and slave mothers. It has been frequently stated, as a proof of the inferiority of this mixed race, that no able or heroic men have ever sprung up among them. Now it is a well-known law of Nature, that the moral characteristics of the mother are generally transmitted to the son; and those of the father, to the daughter; therefore it may be presumed that the white father transmits a very low degree of moral nature to his quadroon daughter. Hence, it follows, that the father cannot transmit to her son that which she does not possess herself.

permitted the sex their due influence on one another, and mutual improvement from more dignified relations.

“Wherever there was pure love, the natural influences were, for a time, restored.

“Wherever the poet or the artist gave free scope to his genius, he saw the truth, and expressed it in worthy forms, for these men especially share and need the feminine principle. The divine birds need to be brooded into life and song by mothers.”

If, like Asmodeus, one had the power to remove the roofs of human habitations, and take a look into the private lives and histories of some families, he would find many curious cases of special retribution, many evidences of cause and effect in the moral, as well as the physical aspect of affairs. Many an avenging Nemesis would be found at her post scourging the offender, whether in the person of the husband and father, or of the wife and mother.

So long therefore as the husband will not recognize the supreme power of his wife over the ante-natal life (both mental and physical) of her child, and give her the best possible conditions to improve it, so long will this avenging scourge hang over his head, so long will his children prove a curse instead of a blessing to his hearth-stone. So long, too, as the mother ignores her responsibility in regard to the constitution and moral nature of her expected child, and consults only her own ease and inclinations, irrespective of the laws of transmission, and feels that she has no higher function to perform than the mere involuntary in-

instincts of animal life, that she has no exalted nature in herself to impart, so long will she impede human progress, and be the mother of a degenerate offspring. Let us, therefore, elevate the standard of parental morality, until people realize how high and noble it is.

CHAPTER XV.

Men are what their Mothers made them—Weak Minds Hereditary—Causes of Insanity among the Ignorant—Causes of Insanity among the Educated—Why Sons of Great Men are seldom Great.

A HIGHLY nervous susceptibility is one of the distinguishing attributes of woman. Through this wisely bestowed organism she is able to recognize truth as by intuition. Discarding the slow process of reasoning from facts, so necessary to man in forming his opinions, she arrives at conclusions by an apparently innate light, in sympathy with the good, the true and the beautiful. This predominance and activity of the nervous system in woman manifests itself more forcibly in the maternal relations, constituting her an efficient agent in transmitting strongly marked characteristics to offspring. It not unfrequently endows her with almost superhuman energy to support, to train and to educate them for good and efficient members of society. Yet, as every human function is liable to abuse or perversion, so this one, although instituted by divine wisdom to beautify and to elevate the race, may become the means of much evil, through the thoughtless-

ness, selfishness, or ignorance of herself, or those with whom she associates.

The preceding remarks may be illustrated by the following cases : the first showing the beneficial effects of unusual energy on the part of the mother, in improving the character of her unborn child ; the second, the baneful action of any sudden shock or painful emotion which tends to diminish the nervous energy and strength of the mother during the period referred to ; the third, the pernicious influence of distasteful associations and constant annoyance.

A lady, with whom the writer is intimate, accompanied her husband to London, where business detained him a year. At the close of that period, she returned home with another child added to their family. On being asked in regard to what she had seen in the great metropolis, she answered, not so much as she had desired ; yet probably would not have seen anything of interest, had she not exerted unwonted energy and perseverance. Her husband could not attend her on account of press of business ; so, thinking she might never have another opportunity to see the sights of London, she took her little son for an escort. By this means she visited every place of historic interest to which she could gain admittance, cultivated her taste for painting and sculpture in the art galleries, enlarged her knowledge of the antique in the British Museum, expanded her views in many things, and returned home with added strength of character and self-reliance as the fruits of her year's observation and experience abroad. Twenty years have elapsed, and the daughter, nurtured

and born under such favorable influences, promises to make herself a name in the world of art. Endowed with capacity, energy, and talent, she asks no questions as to woman's sphere, but feels perfectly competent to attain an independence by her own efforts. "To be weak," says Carlyle, "is to be miserable." This girl is perfectly joyous and jubilant in the plenitude of her powers, mental and physical. By what standard of money value could such advantages be computed ?

This other fact came to my knowledge through a friend, who was intimate with the teacher of the unfortunate child.

A young mother, within two or three months of accouchement, was thrown into a state of stupor or of syncope by sudden fright, at seeing her husband fall in convulsions at her feet. For some length of time after his recovery, she was unable to shake off the torpor and chill which had seized her, and was subject to a sensation of numbness whenever he was absent from her for any length of time. This unnatural and painful condition of the mother must have had the effect of arresting the development of her child ; for when born it was unusually small and feeble, with scarcely strength enough to breathe. At ten years of age this blighted girl is diminutive in stature and idiotic in mind—not from any malformation of the brain, but from the absence of nervous energy. This case was not the result of accident, or of causes unforeseen, and therefore unavoidable. The father, although an educated physician, was a gourmand, and through this habit was subject to violent convulsive attacks. The one which

paralyzed his young wife, and thereby doomed his unborn daughter to idiocy, was induced by a hearty supper of stewed clams !

The late Mrs. Williamson, wife of a clergyman, and principal of a female seminary in this city, gave me the following experience :

“ Born to affluence, my sister, Mrs. B., was accustomed to the refinements* of the best society, to the intellectual resources and to the social pleasures of a city life. All these advantages she enjoyed several years after her marriage, until a reverse of circumstances and a numerous family made it necessary to retrench expenses. To that end, her husband removed his family to a country residence a convenient distance from town, where he could return home every day after business hours. This change was satisfactory and agreeable to all the family during the summer months ; but when inclement weather and the long winter evenings came, and my sister was left alone by the absence of her husband, night after night, with no companionship except young children, this mode of life became extremely irksome, and she grew nervous and discontented. Besides her other causes of dissatisfaction, she was annoyed by an awkward, ugly nurse-maid, who was scarcely ever out of her sight. Added to all this, she had an unwelcome maternity in prospect. The child nurtured and born under such impressions and influences was extremely peevish and unhappy in disposition ; and although it resembled the father in complexion and features, it appeared to have been marked through the mother’s imagination with the uncouth form and the awkward man-

ners of the disagreeable nurse-maid. So apparent was this, that before two years of age she had acquired the nickname of 'little Bridget.' Unlike all the children who preceded her, who are refined and beautiful, she is a living witness to the susceptibility of the mother during the period of gestation."

The peculiar susceptibility of the mother appears to act morally as well as intellectually and physically upon the ante-natal life of her child. A lady who had been a governess in the family of a wealthy Southern planter, gave me this fact.

The oldest daughter of the family had been persuaded by her parents, much against her own inclinations, to marry a man whom she did not love. She possessed a most affectionate disposition, and was ardently attached to her parents, sisters, and home. Immediately after her marriage, notwithstanding her expressed desire to remain with her family, her husband insisted upon her accompanying him to Europe. They were absent over a year, during which time a daughter was born to them. This child, nurtured on such discordant sentiments, manifested a great dislike to her father at an early age. This feeling seemed to have gained strength with her years. At the age of eight it amounted to a passion of perfect hatred ; she would never allow him to caress her without a struggle of opposition. Moreover, she sought every opportunity to keep out of his presence ; and although violent and uncontrollable with him, towards her grandparents, whom she tenderly loved, she was gentle, docile, and tractable.

There is a useful moral to be inferred from this case,

over which every overbearing husband or father should ponder well ; it may also serve as a key to solve many a domestic problem—for such a natural monster never appears without a cause.

The subject treated in these pages is so vast and many-sided that new points are constantly presenting themselves, both from speculative thought upon it, and from the actual experience of every day.

Another of the many evils which stand in the way of a harmonious development of offspring, arises from an arbitrary, controlling spirit, and a too penurious habit of some husbands and fathers. It would seem that men in our day, if never before, must see the pernicious effects upon their children and society, of many of the kinds of tyranny habitually exercised over women.

Woman's and humanity's great need in maternity, is the *loving, harmonious state of mind*. Now it is not in the soul that is only human, to love or respect the agents of oppression and injustice—those by which it suffers humiliation and defeat, not only of its reasonable, but of its noblest purposes. In pecuniary matters alone, women in American society are too often treated in a spirit quite the opposite to that which could inspire an increasing love and noble trust in the fathers of their children. There is many a patient, enduring mother in our midst, doing her imperishable life-work—giving birth to and rearing her children, who has not the freedom in money matters that her son has, although in his teens ; because he is a man and she only a woman. It is assumed in behalf of his coming manhood, that he has need of a certain freedom in this

regard, if he is to grow manly ; while her need may be quite ignored, so far as she cannot enforce it by entreaties, cajolery, or sulking and downright grieving. Women do not always spend money wisely, neither do men. Yet is it not of less importance that some women should abuse their trust in such matters, than that one confiding wife should suffer injustice, and have the souls of her children dwarfed through her starved intellect, and her thwarted aspirations to attain for them something greater than she, unaided, has the ability or power to bestow ?

The most effectual way to educate women to a rational, noble use of money, is to allow them the uncontrolled possession of a reasonable amount of it. Such trust and confidence would, in most cases, insure a sense of responsibility for its wise employment. Women have demonstrated their executive and financial abilities too often to have them doubted in this age of the world. Miss Martineau, in her journal of observation through the Southern States, affirms that the plantations owned by women were the most orderly, the most productive, and the best managed of any that came under her observation.

The prudent conduct of widows, in bringing up their families, and in improving their estates, is proverbial. A New England mother or sister will work her fingers to the bone, in order to give a bright, ambitious son or brother a liberal education, and to place him in a position whereby he may do credit to himself, and reflect honor on his family.

Moreover, if it were the practice of men engaged in

business to settle some portion of property on their wives, during their prosperity, the commercial panics, with which our country is so frequently convulsed, would not leave them destitute, and entail a degenerate condition on their children, thus retarding civilization and progressive development.

CHAPTER XVI.

Facts Better than Arguments—Causes of one Child's Superiority to the Rest.

I AM aware that, in the treatment of subjects of this nature, facts are far more satisfactory than arguments. The following was related to me by a friend who had taught school in Illinois :

Among my scholars there were five belonging to one family, whose ages ranged from eight to sixteen. The two eldest were dull, inert, and slow to learn—while the third, a girl about twelve years of age, was remarkably bright, sensitive and talented. Not only apt and quick at her lessons, she possessed a fine poetic temperament, accompanied by a keen appreciation of the beauties of Nature ; she could also write a theme in prose or verse with ease and facility. The children younger than Sarah were both physically and mentally superior to the two eldest, but far inferior to her in talent and refinement of manners. The cause of the great diversity of disposition and capability manifested in this family, would have continued to me an unsolved problem, had I not found a key to it in the

“Parents’ Guide.” Therefore, in order to test its theory, and to satisfy myself on the subject, I took my sewing one Saturday afternoon, and went to visit Mrs. Smith, the mother of this family. She was a plain, sensible woman, in capacity not above mediocrity, but self-sacrificing, and ambitious to bestow a good education on her children—characteristics peculiar to women brought up in the Eastern States. Mrs. Smith and her husband had removed to the State of Illinois soon after their marriage, and had by their prudence and industry accumulated considerable property.

During my visit I took occasion to turn the subject of our conversation to the children. I spoke of the rare abilities of Sarah ; of her affectionate and gentle disposition, of her love for reading, of her intense enjoyment of poetry, and all that was beautiful in nature, and of the advantage which she possessed over her brothers and sisters in her aptitude for acquiring knowledge. I then asked Mrs. Smith if she knew any cause to which she could attribute the rare mental gifts of this favored child.

“She did not,” she replied.

“Had any friend been staying with you previous to the birth of Sarah, by whose companionship and conversation your mind became interested and elevated ?”

“No event of that kind occurred,” she answered. “The railroads were not finished in those days, travelling was expensive, and my friends and relations lived at a distance.”

“Can you not recollect any unusual event that transpired about the time to which I allude, that might have pro-

duced a change in your mode of life, or habits of thought?"

"I cannot; my life since we settled in Illinois has been extremely monotonous—hard work, without change or recreation; for to a farmer's wife each day brings its imperative labor that cannot be evaded. But, thank heaven, our children will reap the benefit of our toil and privation."

Not obtaining any satisfaction on the subject that occupied my thoughts, I gave up the inquiry for the time, determined to get at the truth by some less direct method. So after a while I turned the conversation to books and reading, and asked her if she did not consider it a great privation to be unable to procure some of the new books and periodicals, from which she might learn how much the world was progressing!

"Yes," she answered; "when we first settled here I missed my former privileges in regard to books; our friends at the East occasionally sent us newspapers, but they were not as satisfying as a good book, more especially as a book of poems would have been, for at times I feared my mind was becoming lethargic for the want of a stimulus to the imagination."

"Ah! you are fond of poetry, then; have you not been able to get any of your favorite reading since you came to Illinois?"

"Only once; a pedlar came along late one afternoon, and asked the privilege of putting up with us for the night. After supper he brought from his wagon some books for our inspection; among them, one beautifully

bound in red and gold attracted my attention. I read a few pages, was enchanted, and made up my mind that come what would, I must have the book. So not having money enough to purchase it, I walked four miles that night before bed-time in order to borrow the price of it from a neighbor."

"What, may I ask, was the name of the book which you could take so much trouble to possess?"

"It was the Poems of Walter Scott; and a glorious time I had in reading it, for often in the perusal of its pages I forgot my fatigues and cares."

"How long since did this event occur, Mrs. Smith?"

"Oh, I do not remember; a long time ago. But now I do remember—it was some months before Sarah was born; because having read it so often I knew much of it by rote, and used to sing the songs to her when she was a baby, and repeat the stories to her when she was a little girl."

"Ah, indeed! Why, this may account for her love of poetry and imaginative turn of mind."

"It may, but I never thought of it before in that light."

"Parents," I answered, "are generally over-anxious to accumulate property in order to enrich their children. But do you not think that children would prefer a sound physical constitution, and a good mental development, to great worldly possessions without them?"

"Yes indeed, for I am sure that our two eldest boys would give all their father's farm, if they owned it, in exchange for Sarah's good health, cheerful disposition, and fine mental qualities."

“Mr. Smith understands, I have heard, and puts in practice all the new methods by which the live stock on his farm can be improved. Did it never occur to him that the same laws which govern the improvement of domestic animals, might with equal advantage be applied to the human species?”

“I don’t understand you.”

“For instance, he knows that in order to secure a strong, active and finely developed colt, he must be careful of the mare; must not work her too much, must give her good food, a clean and well ventilated stable, and exercise sufficient to keep her in an active and lively condition.”

“That is true; and I now wonder that men have never thought of putting in practice, in their own families, the knowledge they have obtained on this subject. Your suggestion, madam, has stirred up the fountain of memory, and caused a new light to dawn on my mind—for I now think that if, during the period of gestation with my first children, my work had been less exhausting, and my mental faculties more exercised, they might have been born with stronger constitutions and more active minds.”

“There is not a doubt of that in my mind: but has it never occurred to you that woman is the only created being that is liable and often necessitated to labor beyond her strength during the period of which we are speaking. Nature, however, is a good accountant, and never allows herself to be defrauded; the parent who is blind to her behests in this regard, will never experience the exquisite pleasure of feeling proud of his children.”

CHAPTER XVII.

Moral, Intellectual and Physical Qualities can be Predicated—"Whom the gods love die Young"—Remarkable Musical Genius.

IT is a common saying with superficial observers, that marriage is a lottery, in which the chances are about equal for blanks or prizes; and also, that the moral and intellectual capability of children cannot be predicted with any degree of certainty; as their good or evil qualities are the effects of causes over which the parents have no control.

Let me give an instance of the fallacy of such unsound opinions.

A young married lady became much interested in the, to her, new views on human progress, disclosed in the "Parents' Guide to the Transmission of Intellectual and Moral Qualities." Its facts and arguments appeared reasonable and logical; its theory philosophical and beautiful; and she thanked God for the privilege of testing its truths. Therefore, from the earliest period of her hopes of maternity, she kept her Divine Mission in view, and governed herself accordingly. She endeavored to cultivate a cheerful disposition,—to indulge in no senti-

ments that were unkind or uncharitable,—to keep out of the way of all unpleasant sights or sounds,—to subdue nervous irritability and impatience,—to fill her mind with images of grace and beauty,—to live in harmony with all her surroundings,—and then leave the rest to God. With His blessing on her efforts, she could with confidence look forward to her reward, in the birth of a new Immortal, that should bear witness to the truths of His Divinely instituted laws of human progress. Nor was she disappointed ; for this child is, at the age of five years, all that a cultivated, refined, and affectionate mother could desire. Bright, active, and intelligent,—beautiful, pure, and innocent as an angel,—promising to become the pride, as he is now the joy of his parents. His future good conduct can be confidently relied on,—more especially, as his parents come of good stock, and have improved the advantages of a superior education. High mental culture, therefore, will be of easy acquisition by their son.

There is a saying among the ancients, that, “Whom the gods love die young.” There may be more significance in this, than meets the eye. According to the popular belief of the ancients, those whom the gods loved, they endowed with genius,—with mental and physical graces, which are generally manifested through a delicately sensitive organization. Now it is well known that children thus constituted, are more susceptible to surrounding influences than those in whom the animal and vital nature predominate ; hence, they would be most likely to die young. There are, it is well known, many medicinal remedies, and some

common articles of food, that may be given with impunity to the children of the laboring classes, in whom the nervous system is subordinate to the vital,—but which would destroy those whose parents had transmitted to them a finely susceptible organization. Doubtless many children of the latter class, (to which the gifted one above referred to belongs,) are daily sacrificed to a want of knowledge on this subject: nor, until some preparation for parenthood is made indispensable to the education of youth, will this “Slaughter of the Innocents” cease!

A friend related to me the following instance of a remarkable musical genius, which was not inherited, but produced by the influence of music upon the imagination of the mother, during the period of gestation.

“A sister-in-law of my husband, whom I had never before seen, came from St. Louis to make us a visit. She brought with her a little daughter about five years of age, who possessed a most extraordinary talent for music. She would run her fingers over the keys of the piano, and produce the sweetest harmony, which, when accompanied by her voice, might move the heart of a stoic by its tender sensibility. Knowing that this talent had not been inherited from the father, or any of his family, I asked the mother if she herself was a proficient in music.

“I am not,” she replied, “but I believe that I impressed the child, before she was born, with this specialty. During the whole period of gestation, I occupied apartments adjoining those of a lady who taught music, and was in the habit of singing and playing every day. This constant practice, however, annoyed some of the

other inmates, who made many efforts to have her removed from the house. They endeavored to persuade me to join them,—saying if I made a complaint, she would surely have to leave. This I declined, for the reasons, that being among strangers, and my husband much from home, I frequently felt lonely and low-spirited, when the music cheered and harmonized my mind ; and because her own support, and that of an infirm mother depended upon her respectable position and success as a teacher. So instead of joining in that persecution, I made use of my influence to have her remain in the house ; and God has rewarded me, by bestowing upon my child the talents which I admired and protected in my neighbor.

“Nor is this all,” she continued. “I believe that the firmness exercised by me on that occasion, tended to engender in the mind of my unborn child a persistency of purpose that will be beneficial to her through life. For I should like to see the person who could induce her to relinquish that which she thought to be right and just,—or to do anything that her conscience did not approve.”

CHAPTER XVIII.

Visit to the House of Refuge—Dishonest Propensities inherited.

MRS. SHELLY'S Frankenstein may be considered an Allegory, typifying moral and intellectual monstrosities of human creation. But if the parent could not, as in the case of Frankenstein, shake off or get away from the presence of the degraded being to whom he had given existence, there would doubtless have been a less number of monsters in human form brought into the world, to become a terror or a burden to society.

The preceding reflection was suggested by a visit to the House of Refuge. The dishonest propensities of some of the inmates of this institution appear to be so thoroughly innate, that they are considered irreclaimable. Now this moral obliquity, which has blighted their lives, should awaken in us only sentiments of pity and commiseration. For, if the conduct and habits of the parents previous to, and during the ante-natal lives of the children, could be known, it would be found in many instances that their offspring had been more sinned against than sinning.

The following case will illustrate this view of the subject.

Some years since a friend of the writer had in her employ a man-servant, who was much above his class in point of ability and education. His only fault appeared to spring from an over-active organ of acquisitiveness. The inconvenience arising from this spirit of greed was overlooked in consideration of his desirable qualifications as a butler. His wife, who was as avaricious as himself, kept house in the neighborhood—and it was well known derived her support from the store-room of the family. So long as the pilfering was confined to the mere necessities of life, it was allowed to pass unnoticed. But when it was discovered that the man had betrayed the confidence reposed in him, and abstracted the most expensive wines from the cellar, as well as the delicacies of the larder, he was dismissed from his situation. During the many months in which this woman was luxuriating on the fruits of theft, and assisting her husband in his petty larcenies, she was transmitting thieving propensities to her unborn child. The result has proved that if the parents had deliberately designed to produce a dishonest offspring, they practised the most certain method to accomplish that end; for all the native acuteness of intellect which this child possesses is directed to dishonest purposes.

The catalogue of books on the transmission of tendencies to physical disease, would fill a volume—whilst those on the transmission of intellectual and moral maladies might be counted on the fingers, and are to be found principally in the reports of asylums and prisons. Occasionally, how-

ever, these truths are recognized by the best novelists of the day—and sometimes appear to be incidentally thrown out amongst the Oriental pearls of Emerson, Holmes, and other wise men of the East.

There are well-known instances of the children of apparently worthy parents, who early manifested a vicious and depraved disposition. These anomalies, according to the teachings of modern theology, are attributed to the doctrine of original sin ; but tested by the ever operative laws of cause and effect, they no longer remain enigmas. The following text of Scripture may indicate a solution of some of these “dispensations of a mysterious Providence.”

“Be sure your sin will find you out.”

Here is a case in point, the counterpart of which may be found within the circle of many persons' acquaintance.

A young gentleman, who possessed a good understanding, and superior business qualifications, in his haste to become rich, allowed himself to be influenced in his choice of a wife by motives of worldly interest. Not possessing a high standard of female excellence, nor any knowledge of the laws of hereditary descent, he paid no attention to the characteristics, or to the antecedents, of the family to which he allied himself. Considering the transaction from a mercantile stand-point, he was satisfied that he had made a profitable investment of himself,—for his wife brought him wealth, position, and influence, together with several other matters of minor importance in the estimation of the worldly-minded,—such as a feeble organization, a predisposition to hereditary insanity,—and children who manifested at an early age decided pro-

clivities to vice and sensuality. The existence of one of their sons dated from a period of his father's life, marked by a railroad speculation, in which he succeeded in transferring the property of the widow and the orphan to his own overflowing coffers. Another son was born to him soon after a commercial panic, of which he availed himself to stop payment, and buy up his liabilities at one-half their value. By this financial swindle, he doubled his capital, without injuring his reputation much in the estimation of those who rate success in business above integrity of character, or high moral principle. During the flood-tide of his prosperity, when he thought the world was made for his especial enjoyment, and indulged himself in every sensual pleasure, a daughter was born to him, who inherited her mother's weak intellect, and her father's strong propensities. Thus unfortunately constituted, she has to be kept under strict surveillance, and has not yet found an opportunity to elope with a married man, nor to marry her father's coachman.

This father had, owing to an occasional inward glance, or to the recollections of his own early experience, formed a low estimate of youthful virtue. Therefore, in order to shield his sons from the temptations to which they would have been exposed in a large city, he sent them to one of the best institutions of learning which the country afforded ; hoping, thereby, to qualify them to enter one of the learned professions. But his ambitious hopes were doomed to bitter disappointment ; for his sons were found incapable, both mentally and physically, of receiving a liberal education,—and their subsequent conduct has made manifest

the truth of the text, for the sins of the father have found him out.

The tendency to fraud, untruthfulness, and deception, appears also to be transmitted. Who cannot mention whole families of his acquaintance, whose veracity must be taken at a discount? We talk of vice which runs in the blood,—certainly, when the fountain is corrupt, all the streams are more or less impure. “When the fathers have eaten sour grapes, the children’s teeth are set on edge.”

A young couple, previous to their marriage, were suspected of improper relations. The imputation was strenuously denied by the wife, who for several months subsequent to the union persisted in falsehood and prevarication in order to conceal her error. This evil habit not only stultified her own soul, but deeply tainted the young life that was drawing its being from her own. Her unfortunate son, born a few months after marriage, has now reached the age of manhood—but the confirmed habit of falsifying seems to have become a part of his nature. His word can never be trusted—it appears a passion with him to prevaricate, to misstate the simplest occurrence, and never to be straight-forward, frank, or open in any thing that he says or does. He is also extremely sensitive—is wounded to the quick by any exposure of his duplicity, so that his friends are forced to be constantly on their guard in order to save his feelings, and to prevent an almost insane suffering. His mother’s family look upon this affliction as a Divine judgment visited upon guilty parents. It has brought bitter sorrow to the house-

hold ; and younger brothers and sisters who are evenly balanced in mind and upright in character, cannot remove the grief caused by the unfortunate organization of the eldest born.

A woman who had inherited an unconquerable propensity to theft, was able to restrain the passion to a great degree ; yet there were times when she seemed overcome by her weakness as by a species of insanity. Trading in a store where various articles were spread before her, she could not resist the temptation to pilfer a roll of tape, or a paper of pins ; yet she was in easy circumstances, and afterwards heartily ashamed—despising herself for her meanness and guilt. She educated her children in habits of strict honesty, endeavoring to impress upon their minds a horror of theft. Although their father was a man of unimpeachable honesty and integrity, yet this tendency to the monomania of stealing descended as a powerful instinct to several of her children. One of them acknowledged that there were times when she could not go into the parlor of a friend without the thought crossing her mind—how easy it would be to secrete some of the ornaments in the room—and that the very thought of such meanness was extremely repulsive to her, yet she could not prevent its recurrence. This tendency, in various forms, had tortured her more or less all through life ; yet she was too high-minded to yield to such degrading suggestions. She justly regarded it as a fatal hereditary weakness, which could only be overcome by successive generations of integrity of conduct.

This is not an isolated case. The tendency to petty

larceny among women of even great respectability is often remarked by merchants, and understood by students of human nature. It is considered much less safe to trust them with a variety of small merchandise than it is to trust men. The latter have other ways and opportunities of overreaching and defrauding, but women have little business dealings outside of their own families, except in shopping. A merchant told me that some of his best lady-customers had from time to time been seen to take small articles secretly, yet he dared not think of speaking of it, as it would ruin his business, and create scandal unnecessarily. Every now and then some case of this kind is dragged before the public, to the bitter mortification of friends and relatives.

Recently I have come to regard this light-fingered tendency among the lovers of shopping as a species of moral mania. A mother who has yielded to its humiliating influence is almost certain to leave the instinct in the same direction, impressed upon her child. Then, like circumstances produce a like vice.

CHAPTER XIX.

Progress of the Age shown by the present Position of Woman—Absurd Contrast in the Training of Boys and Girls—As are the Mothers, so will be the Children.

HAVING given examples of remarkable persons whose genius has seemed an inheritance from the mother, I would now cite other examples in which hereditary intellectual qualities have descended directly from the father. Probably as many instances can be adduced on the one side as on the other. Doubtless in every instance it will be found that the peculiarities of both parents were merged in the child, each contributing to the rare combination of the new being.

Blaise Pascal, “perhaps the most brilliant intellect that ever lighted on this lower world,” was the son of a French savan. His father was one of the finest scholars, and especially one of the best mathematicians of his time—and the splendid gifts of the son seemed like a direct inheritance from the sire.

Young Pascal lost his mother at a very early age. We know very little of her. Few women at that period were

eminent in history. But we are told that she was descended from the best families in the province of Auvergne, on the side of both father and mother. A long line of cultivated ancestry was needed to perfect this wonderful child.

From early childhood young Pascal's brilliant mental powers were the admiration of the age. Unfortunately, however, from the effect of intense application, his health failed before he arrived at manhood: and after a life of pain and suffering, he died at the early age of thirty-six. Pity there were none to teach him the laws of life and health! "The murder of the Innocents" has always been countenanced by admiring friends, as well as by a perverted public sentiment.

Another instance, in which a special talent appears to have descended directly from the father, may be found in the Bonheur family of France.

Rosa Bonheur, by her pre-eminent genius, has made her name a household word in all civilized countries. She has, however, two brothers—one a sculptor and the other a painter—who have already obtained much celebrity as artists, and also a sister who superintends the Free School of Design for Girls in Paris.

The father of this gifted family was himself an artist, and although neither great in art, wealthy, nor successful, yet he has transmitted his own talents increased many-fold to his children.

We are told that the genius of the Bonheurs was derived from the father, and this was supposed to be the end of the matter. No one speaks of the mother; one

cannot learn anything of her or of her history. Yet, the laws of mental inheritance are sufficiently established to enable us to venture the assertion that the mother, too, must have been a woman of fine powers, of fine qualities of temperament, which combining with the talents of the father, have re-appeared in the children and given them genius.

We have an illustration of this at home, in our great family of marked and rather eccentric geniuses, the Beechers. They are all most unmistakably 'chips of the old block.' The grain and fibre of Beecherism is in every one of them. Yet the children of the first mother differ from those of the last ; and the two most popular and brilliant members of the family—Mrs. Stowe, and Henry Ward—were born when their parents were in the fullest maturity, use, and confidence of their powers.

The late Theodore Parker is another example of strong and sturdy manhood, inherited from a like ancestry. He was descended in a direct line from the Puritan settlers of the Massachusetts colony ; his ancestors, almost without exception, having been farmers and mechanics, and usually active participants in the military affairs of their day. His grandfather, John Parker, was a zealous friend of liberty, and was captain in the battle of Lexington. His father was a millwright and pump-maker, a man of robust habits and sturdy sense, a great reader, fond of mathematics, with which branch of science he was well acquainted—an independent thinker—a Unitarian in belief, and possessing remarkable powers of expression and argument. His mother was a highly cultivated woman for that day—a

model of personal beauty, fond of literature, and with an enthusiastic taste for poetry.

Here was the son of many brave and hardy generations, reproducing and intensifying in himself the marked family traits. Here also is another victim of violated law. He had accustomed himself to the most prolonged study, sometimes averaging fifteen hours a day—study too of the most exhaustive kind, varied by fatiguing journeys to lecture ; add to this the effort of speaking every Sunday in an immense hall—and frequently in crowded assemblages—no wonder that he died at fifty, though he ought to have lived to eighty.

John Quincy Adams was probably the most remarkable instance of transmitted mental traits of character to be found in the annals of this country. The following extract from the life of his father, John Adams, abundantly proves to what extent his great intellectual powers and his unimpeachable moral integrity were a direct inheritance.

“In two things* he was favored above most men who have lived. He was happily married to a woman whose character was singularly fitted to develope every good trait of his own ; with a mind capable of comprehending his, with affection strong enough to respond to his sensibility, with a sympathy equal to his highest aspirations, and yet with flexibility enough to yield to his stronger will without impairing her own dignity. In this blessed relation he was permitted to continue fifty-four years, embracing more

* Says his biographer, Charles F. Adams, the talented son of John Quincy Adams.

than the whole period of his active life ; and it is not too much to say that to it he was indebted not merely for the domestic happiness which ran so like a thread of silver through the most troubled current of his days, but for the steady and unwavering support of all the highest purposes of his career. Upon the several occasions when his action placed him in the most critical and difficult positions, when the popular voice seemed loud in condemning the wisdom or the patriotism of his course, her confidence in his correctness seemed never to have wavered for a moment. Not a trace of hesitation or doubt is to be seen in her most confidential communications ; on the contrary, her voice in those cases came in to reinforce his determinations, and to urge him to persevere. Often she is found to have drawn her conclusions in advance ; for several of her letters bear on the outside the testimony of her husband's admiration of her sagacity. The soothing effect this must have had upon him, when chafed, as his temper frequently was, by the severe friction to which it was exposed in the great struggles of his life, may easily be conceived. An ignoble spirit would have thrown him into depression ; a repining and dissatisfied one would have driven him frantic. Hers was lofty, yet cheerful ; decided, yet gentle. Whilst she understood the foibles of his character and yielded enough to maintain her own proper authority, she never swerved from her admiration of his abilities, from her reliance upon the profoundness of his judgment, and her pride in the integrity of his life. And if this was her state of feeling, it was met on his part by a devotion which never wavered, and a confidence scarcely limited by a doubt of the

possibility of an error. A domestic relation like this compensated for all that was painful and afflictive in the vicissitudes of his career ; and its continuance to so late a stage in their joint lives left to the survivor little further to wish for in this world beyond the hope of a reunion in the next.

“The other extraordinary blessing was the possession of a son, who fulfilled in his career all the most sanguine expectations of his father. From his earliest youth John Quincy Adams had given symptoms of uncommon promise, and contrary to what so frequently happens in such cases, every year as it passed over his head only tended the more to confirm the hopes that had been raised from the beginning. A friendly nature received from early opportunities of travel and instruction in foreign lands, not the noxious seeds which so often germinate to spread corruption, but a generous and noble development as well of the intellect as of the affections. At twenty years of age his father saw in him the outline of a full grown statesman, a judgment which time served only the more unequivocally to confirm. But it was not merely in the circumstances of his brilliant progress as a public man that his parents had reason to delight. As a son, affectionate, devoted and pure, his parents never failed to find in him sources of the most unmingled satisfaction. In whatever situation he was placed, and however far removed from them in the performance of his duties, he never forgot the obligation to soothe by every effort in his power their slowly declining years. The voluminous correspondence which was the offspring of this relation furnishes an affecting proof of the tenderness and

devotion of the son to his parents, and of their implicit trust and grateful pride in their child. And the pleasure was reserved to the father, rarely enjoyed since time began, of seeing his son gradually forcing his way by his own unaided abilities, up the steps of the same ascent where he had stood before him, until he reached the last and highest position which his country could bestow. The case is unexampled in popular governments. And when this event was fully accomplished, whilst the son was yet in the full enjoyment of his great dignity so honorably acquired, it was accorded the old patriarch to go to his rest on the day alone, of all the days in the year, which was the most imperishably associated with his fame. Such things are not often read of, even in the most gorgeous pictures of mortal felicity pointed in Eastern story. They go far to relieve the darker shadows which fly over the ordinary paths of life, and to hold out the hope that even under the present imperfect dispensation, it is not unreasonable to trust that virtue may meet with its just reward."

CHAPTER XX.

Mutual Inheritance from the Father and Mother.

FROM a vast body of evidence of inherited ability, a few more examples will be given to bring into broader light the accumulation of parental influence on both sides of the house.

The daughter of Neckar was a brilliant example of the direct power of cultivated intellect in both parents. Madam De Stael Holstein was the granddaughter of a Swiss clergyman, a man of superior mind and attainments, who bestowed on his daughter a culture rare indeed in that age and country. The youthful girl accompanied Madam Vermenue to Paris in the singular capacity of Latin teacher to her son ; and there becoming known for her taste and acquirements, was sought in marriage by the historian Gibbon, but became the wife of the Baron De Stael Holstein, Swedish Minister at the court of France.

Her heart was not less cultivated than her head : and, on her husband's elevation to power, their influence and fortune were solely used for purposes of benevolence.

Madame De Stael has been generally pronounced the first female writer of any age or country. It is certain

that, since Rousseau and Voltaire, no French author has displayed equal energy and versatility. Remarkable for her quick perception of character and brilliant conversational powers, she elicited the admiration of her hearers by her ingenuity and acuteness in metaphysical speculations. These attributes were undoubtedly derived from her mother; while from her father she inherited a masculine understanding and a great fondness for political discussion. Perhaps the only female who can claim admission to an equality with the first order of manly talent, she was one whom listening senates would have admired, and legislators consulted with profit: one whose voice and pen were feared, and therefore persecuted by the absolute maker of the mightiest empire the world has witnessed since the days of Charlemagne. In her childhood she was bandied between two opposite systems—her mother a pedantic disciplinarian, her father indulgent to the extreme. Under one she was overwhelmed with learning to the injury of her health: under the other she was suffered to be idle, to feed her imagination, and to write pastorals. With an exuberant buoyancy of childish spirit, she was hardly ever a child in intellect. One of her most youthful sports was to compose tragedies, and make puppets to act them. Before twelve she conversed as an equal with such men as Grimm and Marmontel. At fifteen, she wrote remarks on Montesquieu: at sixteen she sent a long anonymous letter to her father on his financial treatise: and Raynal had so high an opinion of her talents, that he wished her to prepare a paper on the Edict of Nantz. Her liveliness found much more satisfaction in the

society of her father than of her mother ; but he never encouraged her to write, as he disliked female authors above all things. So she accustomed herself to bear interruption without impatience, and to compose standing, so as not to seem disturbed in a serious occupation by his approach.

Madame De Stael's passion for writing would therefore appear to be the result of her mother's disposition, directed by her father's peculiar tendencies of thought. We may naturally infer that the want of this literary taste in American mothers has given color to the charge, that the daughters of America are so deficient in intellectual charms. Yet the pages of light literature have brought forward within a few years a host of female votaries for fame ; but how small a proportion care to produce an abiding impression on the youth of either sex ! It will be answered that the public taste requires this constant abuse of the mind and imagination in constructing wonderful and absurd stories, frequently as devoid of truth as of any sound principle of action. It should be remembered, however, that this species of composition requires but little reflection, and tends to produce in the reader a distaste for the more substantial fruits of observation and experience.

Some European writer has said that the papers of the Spectator did more to improve English morals and manners than all the preaching of the previous century. Our inference is, that there is a vast field of usefulness open to the essayist in this country. And who so fitted by nature to fill it as woman,—her nice moral perception so eminently calculated to detect evil influences, and her sym-

pathetic nature so divinely ordained to discover the antidote ? Let me therefore suggest to my countrywomen the good effects that might result from essays in the spirit of the *Spectator*, the aim of which should be to inculcate pure principles of virtue and integrity — to enforce upon parents the necessity of a more thorough moral and physical training of youth—to warn the inexperienced of the perils by which they are continually surrounded—and to cultivate in them, above all, a distaste for ostentation, extravagance, and merely sensual pleasures.

Sir William Jones, the greatest scholar of his day, is another instance of talent intensified through the combined influence of both parents. His father, the celebrated philosopher and mathematician, greatly distinguished the same name at the commencement of the last century. From his earliest years he discovered a propensity to mathematical studies, and began his career as mathematical teacher on board of a man-of-war, won the friendship of Lord Anson, and wrote a treatise on the art of navigation which attracted notice. Present at the capture of *Vigo* in 1702, he endeavored in vain to enrich himself by the plunder of a bookstore ; and upon his return to England, he devoted himself to teaching in London, and at the age of twenty-six published that “*Synopsis*,” the demonstration of his consummate proficiency in his favorite science. His agreeable manners and established reputation drew around him a host of friends—amongst others Sir Isaac Newton, Halley, Mead, Samuel Johnson, Lord Parker, afterwards president of the Royal Society, and Lord Chancellor Hardwicke. After the retirement of Lord Macclesfield,

Mr. Jones resided with him at his castle, instructing him in the sciences, enjoying a sinecure place of considerable emolument. In this retreat he became acquainted with Miss Mary Nix, the daughter of a cabinet-maker whose intelligence and frankness had united with his professional eminence in giving him welcome to the tables of the great. She was a person of so unusual ability, that, when a friend who knew the fatal disease which was preying upon the life of Mr. Jones, had written him a letter of condolence, and Mrs. Jones had been requested by her husband to read it, she substituted an extemporaneous letter of her own, which greatly cheered instead of depressing the sick man. Her youngest child was only three years of age, when the father died of cancer at the heart. The care of little William thus devolved on the mother, who added to a strong understanding quite unusual culture. She even perfected herself in such studies as trigonometry and navigation, that she might teach her darling boy. She determined to lead him forward in knowledge by stimulating his mind to inquiry, and was always replying to his eager questions, "Read, and you will know." She particularly attended to the cultivation of his memory by obliging him to learn and repeat some of the popular speeches of Shakespeare, and the fables of Gay. She also taught him the rudiments of drawing, in which she excelled : and led him on so rapidly, that in his fourth year he was able to read any English author distinctly and rapidly. So that it was not wonderful, that from this uncommon boy proceeded at last the uncommon man, one of the greatest orientalists that ever lived, as he was certainly one of the most admirable of

men. The first direction of his talents was in his father's track. Much of his devotion to study seemed directly an inheritance ; but this peculiarly educated mother was needed to gather in the harvest at last.

Francis Guizot, who for more than seven years held the Orleans dynasty firmly on the throne of France, and who has shown a positive genius for the highest form of historical inquiry, besides making noble contributions to the literature of Protestant Christianity, is another instance of the combined influence of two equally noble parents. His father, a distinguished lawyer, was so devoted to that constitutional liberty which his son has been upholding all his life, that he perished for it on the scaffold, a political martyr. His opposition to the tyranny of terror seemed to foreshadow the opposition of his son to the tyranny of a great name. But when her husband was laid on the block, Madame Guizot showed herself worthy of the excellent man who had been wrenched from her arms. She cheerfully relinquished an admiring circle at Nismes, and went to Geneva to devote herself to the education of her sons. From his first entrance into those excellent Protestant schools, the blended inspiration of both parents seemed to rest upon Francis ; not only in his zeal for knowledge, but in his integrity of purpose and purity of conduct. He sprang at once to eminence, satisfying the mother's heart, and awakening splendid prophecies of the future. When it was necessary to start in his career at Paris, he passed through all its temptations unharmed, entering at once on that path of public duty which his father would have had him tread, keeping that spirit alive

all the while which his devout mother had breathed upon him as her benediction of peace.

On the other hand, the parents of James I. of England seemed to combine all the qualities that were not wanted to create a king. His father balanced such graces as music and dancing with inconstancy, and intemperance with haughtiness and credulity. His beautiful mother was marvellously deficient in strength of understanding and purity of heart. From their unhappy union what could come but what did come? not barely alienation and wretchedness in themselves, but such a perverted nature in their son as has been seldom seen—so credulous yet suspicious, so conceited yet cowardly, so fickle yet formal. The greatest master of kingcraft that ever lived, as he thought himself, his arbitrary threats exasperated England more even than his forced loans. A blind upholder of royal prerogative, he made the expulsion of his family necessary to English self-respect. His office, says Macaulay, was just that of the man in the Spanish bull-fight who goads the torpid savage by a dart which is sharp enough to sting, but too small to injure. And so, imagining that he was stifling popular liberty, no sovereign ever breathed more life into its frame. Intending to secure the sceptre for his posterity, he laid the train which almost inevitably brought his son's head beneath the executioner's axe: expecting renown from his real learning, no sovereign dying upon a throne ever earned a more conspicuous place in the pillory of history. We can at once execrate and bless James I. for what he designed and what he accomplished in the progress of humanity.

CHAPTER XXI.

Family Transmission of Predominant Traits.

WE are tempted to follow this bit of history with the most striking experience of recent times.

The private character of both Maria Louisa and her son afford a lamentable instance of the direct descent of strong propensities and weak intellect, unattended by moral sentiments on either side. The scandalous chronicles of the Court of Parma and the well-known habits of the Duke of Reichstadt, furnish sufficient evidence that the mother's nature prevailed in the debauched boy ; and that the father's anticipations of the future greatness of his heir could never have been realized, had not his own self-will, his own scorn of conscience, his own exaltation of sensuous pleasures, helped to position that boy's spirit. Napoleon had been assured that the education of his son must be watched with extreme care, in order that he might replace his father on the throne of France. "Replace me !" he exclaimed. "I could not replace myself : I am the child of circumstances." Child, he might have added, of an entirely different mother, Maria Louisa being as indolent as Letitia Romi-

lini was energetic, as luxurious as she was self-denying, as controlled by passion as she by the intellect: neither had Napoleon himself at this time any of the Spartan character which gave *his* father distinction among the patriots of Corsica.

May we not be permitted to add the example of Milton, because it testifies both ways—in proof of what ought, and of what ought not to be. The author of “Paradise Lost” inherited from both his parents. His mother, a person of incomparable goodness, was distinguished by liberality to the poor; his highly accomplished father was famous for musical talent. He early detected the genius of his son, and encouraged it by a careful and generous education. Milton, however, did not repay this debt to his parents by generously educating his own offspring. Johnson says that he was severe and arbitrary in domestic relations, and that he suffered his own daughters to be depressed by a poor education that they might remain always subordinate. Ann, his eldest, married a master builder and died of her first child. Mary died single. Deborah married a weaver; but none of her ten children had any children except Caleb and Elizabeth. All of Elizabeth’s died early, and of Caleb’s nothing is known. The grandchildren knew little of their grandfather, and that little was not good. They had heard of his harshness, and of his refusal to teach them to write; and the anecdote stands unquestioned that when Comus was to be played, for the benefit of his daughter Elizabeth, they had difficulty in making her understand what a “benefit”

Thus we see what ignorance, poverty and degradation Milton entailed on his posterity, by his contemptuous opinion of women, and his neglect of his own daughters; and probably he suffered more than any one else, as they proved to be careless of his comfort and neglectful of him in his old age. More than one passage of his powerful prose shows how much disappointed he was in his second wife; as if it "bound himself to an image of earth and phlegm, where he expected a sweet and gladsome society." So that he illustrated the theory that a chief cause why men of talents leave no gifted posterity, is that they form alliances with women of low temperament, in whose inert systems their vivacity is extinguished.

What a contrast was the family of Sir Anthony Cooke! His daughter, so distinguished for her mental accomplishments, became the quickening spirit of Lord Burleigh, to whom she was married for more than forty years. Sir Anthony bestowed the highest education on each of his five daughters, and they rewarded him abundantly, not only by becoming proficient in literature, but by distinguishing themselves as mothers of families. So that pursuing exactly the opposite course from that of Milton, Cooke threw the halo of quickened souls around his own fireside, and lighted up just so many other hearth-stones, whence were to go forth, in God's good time, true men and noble women to bless England and elevate humanity.

Of this Sir Anthony Cooke a great deal more may be said, especially in relation to his grandson Lord Bacon. Sir Anthony became eminent himself in the whole circle of the arts, mastered the Latin and Greek languages, and

was equally skilled in poetry, history and mathematics, besides gaining the reputation of thorough, singular goodness. His own family was managed with such discretion, that Lord Seymour, standing by when he reproved his son, said, "Some men govern their households with more skill than others do kingdoms;" and thereupon commended him to the government of his nephew, Edward the Sixth. Such even was the majesty of Sir Anthony's looks, that awe governed: yet such the sweetness of his manners that love made his family as afraid to displease one so good as to offend one so great. The education of his five daughters he superintended himself; his first care being to give them a true sense of religion, his next to inure them to modesty and obedience; and believing *women* as capable of learning as men, he instilled into his daughters at night what he had taught the prince during the day. Their book and pen were their recreation: music and the dancing-school their accomplishments: the needle in the closet and housewifery in the hall and kitchen their business.

All of them married happily and splendidly. Their choice of a husband was guided rather by the reason of the father than his will, by his counsel rather than his authority. "Their classical acquirements," said Macaulay, made them conspicuous even among the women of fashion of that age.

Anne, the mother of Francis Bacon, was distinguished both as a linguist and a theologian. She corresponded in Greek with Bishop Jewel, and translated his *Apologia* so correctly that Archbishop Parker could not suggest a

single alteration. She also translated a series of sermons from the Tuscan of Bernardo Ochino. Her parental care of her two sons, two of the most extraordinary men of any time, is possibly the best test of her powers, which was deeply felt by Sir Francis, who says, in his will, "I desire that my burial may be in St. Michael's church—there was my mother buried."

Birch's "Memoirs of the Reign of Queen Elizabeth," shows the extraordinary care used by Lady Anne, even after her sons became adults. Nor was the father an ordinary man, though thrown into the shade by the fame of the son. "Sir Nicholas had the deepest reach," says Lloyd, "of any man at the council-table ; the knottiest head to pierce into difficulties ; the most comprehensive judgment to surmount the merits of a case ; the strongest memory to recollect all the circumstances at one view ; the greatest patience to consider and the clearest reason to urge anything that came in his way in the chancery courts. His favor was eminent with his mistress, and his alliance strong with her statesmen. Lordkeeper of the Great Seal during the time of Elizabeth, he was in a word the father of his country—and of Sir Francis Bacon."

Both his parents having been thus distinguished by soundness of judgment and the highest culture, qualities which had descended through several generations, it requires neither a physiological nor metaphysical hypothesis to account for the great abilities of Lord Bacon. Beyond a doubt these abilities were an inheritance, owing their superior strength to the very rare union of great culture and great attainments in both parents. Let us here

revert to what seems more than a coincidence, and strongly supports our arguments for transmission. Sir Nicholas had children by his first marriage who passed away like the shadows with the mother who bore them. The second time he chose more wisely, and the daughter of Sir Anthony Cook, as we have said, became the mother of Anthony and Francis Bacon, two of the most remarkable men that ever lived—the latter born when the father was fifty and the mother thirty-two, in the prime of their powers. And when we remember that the fathers of Franklin, Fenelon, Cuvier, Dr. Johnson, Sir William Jones, and many other eminent men, were about the same age, and that their mothers were in the very meridian of life, such facts must fall under general law. When we reflect that order pervades all nature, from the geometrical lines in the snow-flake to the striated formation of the habitable earth,—from the three millions of animalculæ in a drop of water to man, the image of his Creator—is it not the height of presumption to suppose that the mind of Bacon or of Alexander VI. was the result of chance, or produced by some freak of nature independent of the immutable principles of *cause and effect*? If fathers would generally follow the example of Sir Anthony Cook, and bestow on their daughters a solid instead of showy education, extending their culture to a later period of life, the benefits of mature marriages would be seen in the mental, moral and physical improvement of countless generations. The two modes of education are strikingly exhibited in the life and conduct of two notable women of equal abilities and

similar position, Elizabeth of England and Mary of Scotland.

The youth of Elizabeth was passed in study, retirement and contemplation. "The literary instruction which she had received from Roger Ascham familiarized her mind in her sixteenth year with the two ancient languages. Latin she acquired from the complete perusal of Cicero and Livy. The philosophical works of Plato she compared with the abridgments of a Grecian philosophy by which Cicero instructed his fellow-citizens: and she would be taught by Ascham how much the orations of Demosthenes, which she read under his eye, surpassed those of the great masters of Roman eloquence." Her preceptor placed her above all the lettered ladies of England, even Lady Jane Grey and Margaret Roper. Thus, at the age of twenty-five, with a mind expanded by knowledge and a heart softened by adversity, this remarkable woman was called to the throne of England, to a reign long, prosperous and distinguished.

Mary Queen of Scots, on the other hand, passed her youth in the gay, frivolous and licentious court of Catherine de Medicis. Her education was confined to personal accomplishments, which had the intended effect of rendering her trifling, selfish, and sensual: and we behold her, at the age of twenty-five, the deserted wife of a third husband, flying from her justly incensed subjects to seek protection from a kinswoman whose counsel she had rejected, whose womanly feelings she had wantonly outraged, and on whose good name her violent death was felt popularly to cast an indelible stain. Really, she died for

the peace of Europe as well as England—died for political as well as for religious liberty and progress—died to prevent the re-lighting of the Smithfield fires, the re-enacting of another massacre of St. Bartholomew. So we see the sense of an old English saying that “a Trelawney never wanted courage, nor a Godolphin will, nor a Granville loyalty.”

CHAPTER XXII.

Inheritance of the Mother's Disposition—Illustrated in the Lives of John Wesley and Dr. Philip Doddridge.

IN many biographies, the mother of the great man is not even mentioned. Methodists give the place of honor to the mother of their founder. The same deep devotion, the same energetic intellect, the same readiness to sacrifice worldly interest for conscience, may be traced back four generations.

“John Wesley, says Southey, married a woman of good stock, the niece of the church historian, Fuller—a man not more remarkable for wit and quaintness than for the felicity with which he clothed fine thoughts in beautiful language. He left two sons, the younger only nine years old at his father's death. The circumstances of his father's life and sufferings which have given him a place among the confessors of the non-conformists were likely to influence the opinions of the son : happening to fall in with bigoted and ferocious men, he saw the worst parts of the dissenting character. He separated from them because of their intolerance, and joined the Church which had persecuted his father. This conduct, the result of feeling, was

approved by his ripe judgment, and Samuel Wesley continued through life a zealous churchman. By withdrawing from the academy at which he had been placed, he so far offended his friends as to forfeit their support : but Wesley knew he could depend on himself : so he walked to Oxford, entered himself as a poor scholar at Exeter College, and began his studies there with no larger fund than two pounds sixteen shillings, and no prospect of any future supply. From that time till he graduated, a single crown was all the assistance he received from his friends. He composed exercises for those who had more money than learning : he gave instruction to those who wished to profit by his lessons : and so, by great industry and great frugality, he not only supported himself, but accumulated ten pounds and fifteen shillings, when he went to London to be ordained. Having served a curacy there one year, and passed another year as chaplain on board of a king's ship, he settled upon a curacy in the metropolis, and married Susannah, daughter of Dr. Annesley, one of the ejected ministers. No man was ever more suitably mated. The wife whom he chose was, like himself, the child of an eminent non-conformist : and like himself, had in early youth chosen her own path. She had examined the controversy and settled for herself that the schismatics were in the wrong. She had even reasoned herself into Socinianism ; from which she was reclaimed by her husband. She was an admirable woman, of highly improved mind, and masculine understanding — an obedient wife, exemplary mother, and fervent Christian."

Dr. Doddridge was another instance of the direct de-

scent of superior moral and intellectual qualities. His family on the maternal side, through several generations, produced lawyers, judges, and divines of eminent talent and true piety. His mother was the daughter of Rev. John Bowman of Prague, who was, in consequence of religious persecution, obliged either to abjure Protestantism or forsake his native land. This great sacrifice of voluntary exile, though it cost him his early associates and a considerable estate, he had the courage to make. After having spent some time in the neighboring States, he came to England in 1646, with ample testimonials from many of the principal German divines : and by means of these was so fortunate as to be appointed Master of the Kensington Grammar-school, where he died after twenty-two years' labor, leaving an only daughter, who became the mother of twenty children. Such was the fatality, however, which reigned in this large family, that, at the birth of the *twentieth*, only one child survived of this unusual number. This twentieth child, afterward Dr. Doddridge, was from the difficulties of his birth so destitute of every appearance of vitality, that the attendants laid the infant aside, as if actually dead. One of them, however, after some time, fancying a little fluttering of the chest, undertook the task of resuscitation. Her pious care was abundantly rewarded : for, while she continued to cherish it, a faint moaning became audible ; and thus a seeming accident called forth that voice on whose accents afterward thousands hung with delight. The child was called Philip, after his uncle ; and was tended, as the last hope of his parents, with most indulgent care. In a letter about his

infancy, Doddridge himself observes, "I was brought up in the early knowledge of religion by my pious parents, who were, in their character, very worthy of their *birth*. I well remember that my mother taught me the history of the Old and New Testament before I could read, by the assistance of some blue Dutch tiles in the chimney-place of the room where we commonly sat; and the wise and pious reflections which she made on these stories were the means of enforcing such good impressions on my heart as never afterward went out."

CHAPTER XXIII.

Inheritance of the Father's Disposition—The Poet Burns—John Knox—Thomas Carlyle—Hereditary Genius—Statistics from Galton and the Edinburgh Review.

GENIUS amongst the poor is regarded as the Nazarite locks of Samson—as an especial gift from heaven. Could all the attendant circumstances be understood, the miracle would be explained, and the parent might hope by surrounding other offspring with similar causes to secure similar results. Thus, in the case of the poet Burns, his mother was lowly born and only moderately attractive; but her religious feelings were deep and constant, and she loved to give wings to the weary hours by chanting ancient songs and ballads. In looks she resembled her eldest son; her eyes were bright and intelligent; her perception of character quick and keen. His father too abstained from all levity and profanity, gave even to a week-day in his house the appearance of Sunday, and never failed of performing family worship in a way which inspired his son with that fine picture of household devotion, the “Cotter’s Saturday Night.”

Nor was the education of Burns over when the school-

doors were shut. Many a Scottish cottage is a school where from his arm-chair in the evening the father communicates his knowledge to his children. Nor is that so limited as one might think. Besides a general history of Europe and a comprehensive acquaintance with English literature, the divinity, poetry and traditionary history of Scotland he knows by heart. He is personally familiar with many of those sieges, combats, skirmishes and domestic strifes of which common historians take no account. The chief families are quite at his fingers' ends in their genealogies. He has by heart whole columns of songs and ballads, sometimes of long poems; nor is he satisfied with himself unless his memory contains something of interest about every person who has won to himself a name in his native land. Besides what he carries about in his own mind, he has frequently quite a library at his fireside: Milton and Young are favorites; the flowery meditations of Hervey, and the religious romance of *The Pilgrim's Progress* are seldom absent; while of Scotch authors, Ramsay, Thompson, Ferguson and now Burns, together with ballad books innumerable, are all huddled together, soiled with smoke and tattered by frequent use. The household of William Burns was just this I have described,—a perpetual school in poetical knowledge and moral excellence; so that, at nineteen, the poet was a better scholar than most of those who at this age leave school for college.

The great number of literary and scientific men with which Scotland has surpassed her sister-kingdom has been matter of surprise. But the preceding account of the gen-

eral culture of her people unites with the following opinion of the most original thinker of our age, in furnishing an explanation, and at the same time supporting our theory of transmission and inheritance.

“A country where the entire population has been once filled with an infinite religious idea, has made a step from which it cannot retrograde. Thought, conscience, the sense that man is the creation of an eternity, has penetrated the remotest cottage, to the simplest heart. Beautiful and awful ! ‘the feeling of a heavenly behest, of duty God commanded,’ overcanopies all life. There is an inspiration in such a people : one may say, in a more special sense, ‘the inspiration of the Almighty giveth them understanding.’ Honor to all the brave and true ! everlasting honor to the brave old Knox, one of the truest of the true ! that in the moment while he and his cause were but struggling for life, he sent the schoolmaster to all corners, and said, ‘let the people be taught !’ This is but one inconsiderable item in his great message to men. That message was, ‘Let men know they are men, created by God, responsible to God, who work in any meanest moment of time what will last through eternity.’ It is verily a great message. Not plowing and hammering machines,—not patent digesters to digest the product of these ; no, in no wise born slaves, neither to their fellow-men nor to their appetites—but men. This great message Knox did deliver with a man’s voice and strength, and he found a people to believe him. Of such an achievement, were it to be made once only, the results are immense. Thought in such a country may change its form, but it cannot go out ; the country has at-

tained its majority ; a certain spiritual manhood, ready for all work man can do, endures there. It may take many forms, the form of hard-fisted, money-getting industry, as in the vulgar Scotchman or the vulgar New Englander : it may utter itself as the colossal skepticism of a Hume, and again in some better day in the inspired melody of a Burns ; in a word, it continues in the voice and the work of a nation of hardy, endeavoring, considering men, with whatever that may bear in it. The Scotch national character originates in many circumstances. First of all is the Saxon stuff there was to work on ; but next and beyond all else except that, the Presbyterian gospel of John Knox."

The writer of the above is another illustration of our theory. Thomas Carlyle, so justly celebrated for the matchless power of his prose, was born in Armandale, upon the Scotch border. His father, a yeoman in comfortable circumstances, a man of strong original mind and of unusual intelligence for his opportunities, was universally respected for his moral worth and awkward honesty. His fellow-villagers regarded him as an oracle, and still relate many observations of his original thought and sarcastic wit. His mother was also a superior, sensible and pious woman. To this excellent mother he owed much for the care with which she imbued his youthful mind with the principles of religion, and with that love of truth which characterizes his writings ; and her solicitude was repaid by her son's affection, who venerated her with a devotion approaching to idolatry.

The learned Francis Galton has lately carried this

thought out into a statistical argument, under the title, "Hereditary Genius ; an inquiry into its Laws and Consequences." His method is to take the judges of England from 1660 to 1868 ; the statesmen of George III. ; the premiers during the last century, and obtain from these a general survey of hereditary laws in respect to genius. Then he examines in order the most illustrious commanders ; men of literature and science ; poets, painters, musicians and divines.

His judges have been his chief success. Of two hundred and eighty-six, more than one in nine have been either father, son or brother to another judge ; and their other high legal relationships have been even more numerous. " There cannot then remain a doubt," he says, " that the peculiar type of ability, necessary to a judge, is often transmitted by descent." But because the judges have so many legal relationships, it must not be presumed they have few outside of the law. A long list might be made of those who had bishops and archbishops for kinsmen. No less than ten judges have a bishop or archbishop for a brother. There are cases of post-relatives, as Cowper, Coleridge, Milton, Sir Thomas Overbury, Waller. There are numerous relatives also who are physicians, admirals, generals, &c.

The names of North and Montague introduce us to a remarkable line of eminent men. The Montague blood (as represented by Sir Edward, who died in the Tower, 1644) is derived from three distinct sources. His great grandfather was chief-justice of the King's Bench ; his grandfather was Attorney-General to Henry VIII. ; and his

father (by far the most eminent of the three) was chief-justice, like his ancestor. Sir Edward, his son, married Elizabeth Harrington and had a large family, who became in themselves and in their descendants most remarkable. In the first generation they obtained two peerages ; in the second they obtained two more ; in the third five more ; in the fourth one more ; and in the fifth one again. The second Earl of Guilford, best known as the Lord North, premier of George III., was in the sixth generation.

Galton's general conclusion is that to every ten illustrious men (having any eminent relations,) there are three or four eminent fathers, four or five eminent brothers, and five or six eminent sons. The near relationships of the judges are so much richer in ability than the remote, that the fourth degree of relationship seems no benefit at all. There is, too, he shows, a percentage of ability increasing regularly as you approach one distinguished personage, and receding similarly as you depart from him ; so that, after three dilutions of the blood, the descendants of the judges seem incapable of rising to eminence ; and a nephew has rarely any reason in himself for boasting of his gifted ancestor. Thus an exhaustive study of English biography, generation after generation, proves that our views of transmitted genius are sustained by the most searching analysis of the experience of the race.*

* "Mr. Galton, remarking, as others have done," says a writer in the *Edinburgh Review*, "the notorious fact of the rapid extinction of British peerages, was led to suggest a cause for it which had not, so far as we are aware, been noticed before, and which seems to go some way towards accounting for it. The subject chosen for his analysis, in this instance, are the descendants of thirty-one judges who obtained peerages, and who last sat on the Bench, previous to the reign of George IV.

The fortunes of the famous house of Fairfax, as told in the Edinburgh Review, may well sum up this chapter on *family* influence. The great parliamentary general left no male issue ; but his collateral successor acquired a vast estate in Virginia, where his descendants have multiplied. The present Lord Fairfax is a Baltimore physician. Now, for the last two hundred years, this remarkable family have retained a chivalrous character, military aptitude, and religious zeal. Washington Irving attributes a good deal of Washington's turn of mind to his familiarity with the Fairfax's, his relatives and neighbors : especially to his intimacy with William, "a man of liberal education and intrinsic worth," who lived at the wooded promontory immediately south of Mount Vernon. In the late civil war, all the Fairfax's adopted the side of the South with eagerness, excepting that one officer who was detached by

"In order to obtain an answer to these inquiries, I examined into the number of children and grandchildren of all the thirty-one peers, and into the particulars of their alliances, and tabulated them ; when, to my astonishment, I found a very simple, adequate, and novel explanation of the common cause of extinction of peerages stare me in the face. It appeared, in the first instance, that a considerable proportion of the new peers and of their sons married heiresses. Their motives for doing so are intelligible enough, and not to be condemned. They have title, and perhaps a sufficient fortune, to transmit to their eldest sons ; but they want an increase of possessions for the endowment of their younger sons and their daughters. On the other hand, an heiress has a fortune, but wants a title. Thus the peer and the heiress are urged to the same issue of marriage by different impulses. But my statistical list showed with unmistakable emphasis, that these marriages were peculiarly unprolific. We might, indeed, have expected that an heiress, who is the sole issue of a marriage, would not be so fertile as a woman who has many brothers and sisters. Comparative infertility must be hereditary in the same way as other physical attributes ; and I am assured it is so in the case of the domestic animals. Consequently, the issue of a peer's marriage with an heiress frequently fails, and his title is brought to an end."

Wilkes to arrest Mason and Slidell. The younger members took up arms as privates, imbued with that warlike puritanism of which Stonewall Jackson was as illustrious a type as the original Fairfax. Another, Randolph Fairfax, is the subject of a beautiful and touching biography by the Rev. Philip Slaughter. He entered Jackson's army as a private at eighteen. His letters to his mother are models of pious enthusiasm. He was marked among his comrades by his well-worn Testament, which was his constant companion after his Prayer-book had been captured by the Yankees. He had never a doubt of the cause for which he gave his young life. "I think," he wrote, "the fate of the country is now in the hands of the praying people ; and I believe God will certainly answer the prayers of His faithful." He fell by the fragment of a shell in the battle of Fredericksburg.

CHAPTER XXIV.

Laycock on Evolutions of the Brain—Models of National Character—Children born during the French, American, and Dutch Revolutions—"Circumstances make Great Men."

DR. LAYCOCK in his work on "Mind and Brain," says, "M. L'abbé Frère Cannor, of the Cathedral of Paris, has lately formed a collection of ancient skulls sent to him from all parts of Europe ; and has deduced from a comparison of them, the general conclusion, that in proportion as the skulls belonged to an ancient and primitive race, in the same proportion the frontal region is flattened and the occipital developed. Such a conclusion, if verified, would go far to establish the general law, that each of the successive generations of men adds something, however small, to the evolutions of the human mind ; and that amidst all the struggles of the races, and the decay of inferior tribes, a higher and nobler type of humanity is more and more developed."

According to this conclusion, it follows, that if the son of many generations of highly educated ancestors, dies without leaving descendants, all the accumulated capability up to him is lost to the world ; and he defrauds the

state of one of its most precious treasures, the continuation of the line of an improved race.

But, if the sons of cultivated ancestors ought to marry, in order to leave descendants for the good of their country, then why is not the same obligation in force in regard to the daughters? The number of women of this class who remain single is much greater than that of the men. In the present state of fashionable society, superior intellectual culture or power is no recommendation to candidates for matrimony, if unaccompanied by wealth or high connection. Although it is a well-established fact, that great men have almost invariably been the sons of able mothers, yet the most gifted and capable women are frequently left in a state of celibacy.

If, as the poet says, "a bold peasantry's their country's pride," then how infinitely more proud should a nation be of a population in which the moral and intellectual elements preponderate even among the laboring classes?*

Washington, Franklin, Adams, and a host of other great men, are the models on which our national character has been moulded, — the lever by which it has been elevated to its present position among the nations of the earth, — where it will stand, too, a haven to the oppressed and a warning to the oppressor, — where the magnificent problem of the practicability of self-government of an enlightened people shall be successfully demonstrated; and the rights of humanity vindicated; and where the operation of the

* It must be borne in mind, that one of the causes of the unusual mental activity which characterizes the American people, may be ascribed to their constant mixture with other nations.

democratic principle will no longer be considered an experiment, but a brilliant success.

In the course of human progress, it will indubitably become manifest, that a nation's wealth must be placed upon a more elevated basis than material interest. As humanity stands at the head of all else,—so must the political economist measure a nation's prosperity and stability by its high standard of morality, both individually and collectively,—by its inherited tendencies to intellectual culture,—by its consequent refinement of manners, and advanced civilization,—and by its self-sacrificing efforts to succor the oppressed, and to elevate and strengthen the *weak and the lowly*.

Esquirol, one of the most profound writers that France ever produced, remarks, “that children whose existence dated from the horrors of the first French Revolution, turned out to be weak, nervous, and irritable in mind, extremely susceptible, and liable to be thrown by the least extraordinary excitement into absolute insanity.”

Such a result of maternity, performed under such circumstances, would be predicable by any mind sufficiently enlightened in natural laws to appreciate the mother's office and its influence for good or evil on her child. These facts give proof of what would have been regarded, seventy-five years ago, even by the most enlightened, as mere *hypothesis*; and by those of average intelligence as insane or atheistic speculation. It is now well known that the Creator is not chargeable with the idiots and the imbeciles. Few persons in our country at least, are still dark enough to suppose that He punishes one human being by

creating another subject to the most fearful infirmities that can afflict humanity ; hence we are willing to accept facts which we were wont to lay at His door, as the results of our own conduct.

Great emotional influences brought to bear on a generation, will leave their consequences in good as well as in evil,—in power as well as in weakness,—in capacity for noble purposes, as well as for incapacity, feebleness, and the conditions named by the French philosopher. Looked at from this point of view, the American nation had something noble to expect, from its education of mothers, within the last twenty years, on the slavery question. The discussions which had taken place, showing its wrongs and its horrors,—the preparation which it had received through those discussions, to pass into dramatic form, and so seize upon woman's compassionate feelings, her innate sense of justice, by its vivid strictures of outraged humanity—the excitement produced by the publication of "Uncle Tom's Cabin," and the various anti-slavery novels which followed it in quick succession, furnished ground whereon to predicate the downfall of American slavery, when the generation born under their powerful appeals grew up to guide the nation.

Such experiences can no more be lost than seed sown in good soil can fail to return in due time. Nature forbids this waste ; and, whether we know it or not, they come back to us augmented in force, as the crop from the sower's grain. The complaint now is, that we have no men equal to the great emergency in which the nation finds itself. We are too far removed from the period of

any really noble struggle.* The men born of the Revolutionary times have passed away, and we have only such as sprang into life under the influences of prosperity and comfort that left the maternal powers stagnant, or worse; that pampered them with ease and luxury, making self-indulgence, rather than self-denial, the law of maternal life. We cannot have noble men or a noble people, unless the mothers of our nation are moved to noble purposes by something within or something without themselves adequate to that end.

There is no greater fallacy than the common belief that circumstances make great men, although advanced by the first Napoleon. Circumstances are all-important, but they must date back to the origin of life, as in his case. Circumstance is often *opportunity* to men, but the man of ability must be there, waiting for the opportunity. No combination of circumstances can make heroes of cowards, magnanimous men of self-seekers, nor patriots of those whose self-interest overrules all love of country or feelings of humanity. Opportunity only opens the way backward to such men; they block the way of the car of progress, instead of lending aid to its forward movement.

The *great generations* appear as the fruit of a generous or earnest struggle for right among the nations where the mind of woman is sufficiently developed to be a party in the struggle—as in the American Revolution, that also of the Dutch, so ably treated by Mr. Motley, (who recognizes woman's share in that fearful history,) and that of the French Revolution, already referred to. There must, how-

* Written in 1862, during the most gloomy period of the late civil war.

ever, be a moral character to the struggle in order to produce its best effects on women ; for according to Esquerol, mere bloodshed and horrors will reappear in feebleness and unsoundness in the succeeding generation ; while if the spirit manifested in the struggle be that of injustice and selfishness, then it may be nothing but a harvest from the dragon's teeth, which we must reap at last.

CHAPTER XXV.

National Characteristics—The Bachelor's Reasons for not Marrying—
Attentions of Unmarried Gentlemen to Married Ladies—Margaret Fuller's
Suggestions—A Virtuous Life a Necessity to Man.

PROBABLY the present extravagant and luxurious mode of living involves so great an outlay of means that men with families are obliged often to sacrifice health and strength in order to meet it. Yet this is a condition of things of their own creating. A perverted love of the beautiful, and a passion for elegant and expensive surroundings; appear to have become a national trait in the upper classes of this country. American women have acquired a reputation all over Europe, for extravagant habits and a lavish expenditure for personal adornments. This unenviable reputation must react upon themselves. Many of their daughters will be obliged to remain unmarried; for, with the prospect before them of an extravagant wife and an expensive family, bachelors will not have the courage to "propose." Nature is, however, always true to herself. The beautiful, talented and vivacious girl requires no external adornments; her native loveliness will always

attract an admiring circle, while her dull, uninteresting and overdressed companion is neglected.

As mind is superior to matter, so are mental accomplishments and personal beauty superior to

“Robes of satin and Brussels lace,
Rubies, diamonds, or pretty face.”

This view of the subject might very properly rank under the head of domestic economy ; and the question be asked, if parents were able to bestow upon their daughters sound constitutions, personal graces, and good mental abilities, would not such qualities conduce more to their true and permanent happiness than great wealth without them ? *

If the choice were submitted to the daughters, we apprehend there would be but little doubt as to which way they would decide. The heart of woman yearns for love as its natural aliment. Her keen appreciation of this noble sen-

* “Mammas anxious to make their daughters attractive, could scarcely choose a course more fatal than that which sacrifices the body to the mind. Either they disregard the tastes of the opposite sex, or else their conception of those tastes is erroneous. Men care comparatively little for erudition in women ; but very much for physical beauty, and good nature, and sound sense. How many conquests does the blue-stocking make through her extensive knowledge of history ? But rosy cheeks and laughing eyes are great attractions. The liveliness and good humor that overflowing health produces, go a great way towards establishing attachments. Every one knows of cases where bodily perfections, in the absence of all other recommendations, have incited a passion that carried all before it ; but scarcely any one can point to a case where mere intellectual acquirements, apart from moral or physical attributes, have secured such a feeling. The truth is, that out of many elements uniting in various proportions to produce in a man’s breast that complex emotion which we call love, the strongest are those produced by physical attractions ; the next in order of strength are those produced by moral attractions ; the weakest are those produced by intellectual attractions ; and even these are dependent much less upon acquired knowledge than on natural faculty—quickness, wit, insight.”—*Education: Physical, Moral and Intellectual.* By Herbert Spencer. Page 279.

timent enables her to detect at once the real from the spurious ; and it is only under the influence of the former, she well knows, that men are constrained to surrender themselves unconditionally at the shrine of wit and beauty.

A gentleman who possessed a fine person, polished manners, and a large fortune, was asked by a lady whose children he was admiring, why he did not marry.

“Madam,” he replied, “I should be most happy to do so, if I could find a young lady, who with an agreeable person combined refined and cultivated tastes, and high-minded, honorable principles.”

Beautiful attributes, certainly ; but not so rare in good society, as many bachelors endeavor to persuade themselves, in order to hide their own selfishness. But to enable one to recognize high moral, or intellectual qualities in another, it is necessary to possess them, in some degree, one's self.

Let us look into the conduct and habits of this class of single gentlemen about town, and endeavor to ascertain on what they found their claims to high-minded and honorable wives ; also, what is their standard of honorable conduct.

Do they consider it honorable, to bestow all their politeness and attentions on young married ladies ; making themselves perfect bankrupts, with not even a rag of civility to throw to the single ones ? Is it honorable to flirt with a fiancée, for the mere pleasure of gratifying one's vanity, and making her lover jealous ? Is it honorable to abuse the confidence of a friend, by trying to corrupt the principles of his wife, by forcing costly presents on her acceptance ? Is it honorable to gain the affections

of an innocent young girl, and after an engagement of many years, to desert her, in order to marry the daughter of a wealthy man ; knowing that the antecedents of the parents are not creditable ; or that a tendency to insanity or disease runs in the family ?

These questions, it will be perceived, are confined to social relations. Many others might be asked in relation to the standard of honor which obtains in fashionable Club-Houses, where these aspirants for high-minded and honorable wives “most do congregate.”

Every community has its own social customs, which are quite as distinct as its local opinions and prejudices ; unconsciously adopted at first, they are in the end tenaciously defended, and whoever dares to attack them is regarded as a foe of society. The rural districts have their own peculiar vices, doubtless, but large towns certainly have theirs. One custom which prevails extensively in cities, is most pernicious and evil in its influences. I refer to the constant and intimate attentions of unmarried gentlemen to married ladies. Society tolerates this gallantry, — even fosters, protects and defends it, as a refined stimulus to social life. The husband is pleased with the attentions which his wife commands ; the wife is vain of her power, and of her conquests ; while her rivals may envy or admire the piquancy of her Platonic friendships. If she is gay and attractive, a whole bevy of single gentlemen become her constant attendants ; they make her morning calls ; ride with her ; walk with her ; attend her to the ball ; to the opera ; or meet her there ; always smiling and elegant, as her very welcome satellites. The husband smiles, too,

dreaming only of his own ease and freedom, and of his wife's popularity. Thus we have created and tolerated that order of "nice young men" who become attached to other men's wives, but for themselves, despise the ties of matrimony.

The sharp tongue of the country-town would soon talk such men out of its borders. Such neighborly supervision, indeed, may have its inconveniences; but in a community where everybody knows just what families, or members of families attend church, just which ladies have four new bonnets a year, and which contrive to get along with two or three, this class of the genus homo, at least, has no chance of an existence. Every whisper of scandal awakens an echo of warning in each household; but when a city has merged the individuality of its hundreds of thousands, it has no protection for the thoughtless young wife, whose husband, absorbed in his own pursuits, leaves her to stem the current of ruinous social precedents as best she can. Now and then we are startled and shocked by some domestic tragedy; but it is like a pebble thrown into a great stream,—it is covered up in a moment, and we are again watching the dancing bubbles that float and sparkle on its surface.

Young married ladies may feel flattered by the attentions of fashionable single gentlemen; may delight in rivaling the fairest maidens as bells and coquettes; but if they knew the utter unscrupulousness of some of this class, they would sooner trust themselves to the influence of the poison-exhaling Upas, or to the death-dealing blast of the Simoon, than to court, or receive their attentions.

“It has been suggested,” says Margaret Fuller, “by men who were pained by seeing bad men admitted freely to the society of modest women, thereby encouraged to vice by impunity, and corrupting the atmospheres of homes,—that there should be a Senate of matrons in each city and town, who should decide what candidates were fit for admission to their houses and the society of their daughters.

“Such a plan might have excellent results, but it argues a moral dignity and decision, which does not yet exist, and needs to be induced by knowledge and reflection. It has been the tone to keep women ignorant on these subjects, or when they were not, to command that they should seem so. ‘It is indelicate,’ says the father or husband, ‘to inquire into the private character of such an one. It is sufficient that I do not think him unfit to visit you.’ And so he introduces there a man whose shame is written on his brow, as well as the open scandal of the whole town; and presently, if *respectable* still, and rich enough, gives him his daughter to wife. The mother affects ignorance, ‘supposing he is no worse than most men.’ The daughter is ignorant; something in the mind of the new spouse seems strange to her, but she supposes it is ‘woman’s lot’ not to be perfectly happy in her affections; she has always heard, ‘men could not understand women,’ so she weeps alone, or takes to dress, or the duties of the house. The husband of course makes no avowal, and dreams of no redemption of his misspent life.

“Let every woman who has once begun to think on

this subject, examine herself—see whether she does not suppose virtue possible and necessary to man, and whether she would not desire for her son a virtue that aimed at a fitness for a divine life, and involved, if not asceticism, that degree of power over the lower self, which shall ‘not exterminate the passions, but keep them chained at the feet of reason.’ The passions, like fire, are a bad master ; but confine them to the hearth and the altar, and they give life to the social economy, and make each sacrifice meet for heaven.

“When many women have thought upon this subject, some will be fit for the Senate—and one such Senate in operation would affect the morals of the whole civilized world.

“At present I look to the young. As preparatory to the Senate, I should like to see a society of novices, such as the world has never yet seen, bound by no oath, wearing no badge. In place of an oath they should have a religious faith in the capacity of man for virtue ; instead of a badge, should wear in the heart a firm resolve not to stop short of the destiny promised him as a son of God. Their service should be action and conservatism, not of old habits, but of a better nature, enlightened by hopes that daily grow brighter.

“If sin was to remain in the world, it should not be by their connivance at its stay, or one moment’s concession to its claims.

“They should succor the oppressed, and pay to the upright the reverence due in hero-worship by seeking to emulate them. They would not denounce the willingly

bad, but they would not be with them, for the two classes could not breathe the same atmosphere. They would heed no detention from the time-serving, the worldly, and the timid ; and they would love no pleasures that were not innocent and capable of good fruit."

CHAPTER XXVI.

Darwin's Origin of Species—Views of Professor Agassiz and Andrew Knight—St. Hilaire's Experiments—Dr. Prosper Lucas' Treatise—Botanical Researches—Observations on the Laws of Transmission as Exhibited by the Lower Animals.

NOVELTIES are always more or less attractive, because they lead to new thoughts or fresh sensations. When, however, we meet a novel theory, which is likely to excite discussion among earnest men—to quicken observation in many departments of natural science, and to stimulate anew to widely different investigations among the most learned, we can but hail it with rejoicing. True or false, it is the precursor to the discovery of more enlarged truth.

These thoughts have been suggested by the important work of Darwin on the "Origin of Species." If the positions taken are not altogether new, yet they are for the first time stated upon the authority of a careful scientific basis, in a connected and well considered form, by one widely and favorably known in the scientific world. The writer has thrown down his gauntlet—an elaborate argument, already sustained by many facts,

and to be hereafter fortified, as he assures us, by an immense body of testimony which he has been for years carefully collecting, and which he thinks to an unprejudiced mind must be abundantly satisfactory.* As his main position would overthrow the established creed of all leading naturalists, they of course must accept his challenge, and come to the rescue of their ancient landmarks. Hence, even though Darwin may have given to the world nothing but a splendid hypothesis, which shall prove hereafter to be unsustained, yet all science will doubtless be benefited by the inspiration which he has given to investigation. It is refreshing to find any one who dares to think boldly, originally, and yet conscientiously in any direction.

But leaving the wise naturalists, who have devoted a life-time to the subject, to settle among themselves the intricate problem of the "Origin of Species," let us briefly refer to a few of Darwin's positions, bearing especially upon topics kindred with those which we have already considered in the present volume.

Whether our author has really proved that species are only varieties, further developed by natural selection into sufficient diversity of organism to be classed apart, and thus afterwards regarded each as a separate creation, may be a question. Agassiz will tell us that he has proved nothing of the kind; and I leave the ground where learned doctors are so vigorously disagreeing, to consider merely the diversity of individuals and of

* In this author's recent work on the "Descent of Man," he has redeemed his promise.

varieties and their causes. Here there is common ground, and the testimony of a careful observer may be of value.

“When we look to the individuals of the same variety or sub-variety,” says Darwin,* “of our older cultivated plants and animals, one of the first points which strikes us, is, that they generally differ much more from each other than do the individuals of any one species or variety in a state of nature. When we reflect on the vast diversity of the plants and animals which have been cultivated, and which have varied during all ages under the most different climates and treatment, I think we are driven to conclude that this greater variability is simply due to our domestic productions having been raised under conditions of life somewhat different from those to which the parent species have been exposed under nature. There is also, I think, some probability in the view propounded by Andrew Knight, that this variability may be partly connected with excess of food. It seems pretty clear that organic beings must be exposed during several generations to the new conditions of life to cause any appreciable amount of variation; and that when the organization has once begun to vary, it generally continues to vary for several generations. No case is on record of a variable being ceasing to be variable under cultivation. Our oldest cultivated plants, such as wheat, still often yield new varieties; our oldest domesticated animals are still capable of rapid improvement or modification.

“It has been disputed at what period of life the causes of variability generally act; whether during the

* Page 14.

early or late period of development of the embryo, or at the instant of conception. Geoffroy St. Hilaire's experiments show that unnatural treatment of the embryo causes monstrosities, and monstrosities cannot be separated by any clear line of distinction from mere variations.

“The number and diversity of inheritable deviations of structure, both those of slight and those of considerable physiological importance, are endless. Dr. Prosper Lucas's treatise, in two large volumes, is the fullest and the best on this subject. No breeder doubts how strong is the tendency to inheritance: like produces like is his fundamental belief: doubts have been thrown on this principle by theoretical writers alone. When a deviation appears not unfrequently, and we see it in the father and child, we cannot tell whether it may not be due to the same original cause acting on both; but when amongst individuals apparently exposed to the same conditions, any very rare deviation due to some extraordinary combination of circumstances, appears in the parent—say once among several million individuals—and it reappears in the child, the mere doctrine of chances almost compels us to attribute its reappearance to inheritance. Every one must have heard of cases of albinism, prickly skin, hairy bodies, &c., appearing in several members of the same family. If strange and rare deviations of structure are truly inherited, less strange and commoner deviations may be freely admitted to be inheritable. Perhaps the correct way of viewing the whole subject would be to look at the inheritance of every character whatever as the rule, and non-inheritance as the anomaly.

“The laws governing inheritance are quite unknown; no one can say why the same peculiarity in different individuals of the same species is sometimes inherited and sometimes not; why the child often reverts in certain characteristics to its grandfather or grandmother, or other much remoter ancestor;* why a peculiarity is often transmitted from one sex to both sexes, or to one sex alone, more commonly but not exclusively to the like sex.”

The abundant facts adduced by this writer make his opinions on these points of great weight. No two individuals are ever quite alike. Nature never repeats herself; yet she always works through means. If she tends always, as Darwin thinks, through the principle of “natural selection” to strengthen every part which can best subserve the uses of the individual, to foster the strongest, and to strive continually to perfect her work, man, also, by studying her methods and co-working with her to produce similar results, may continually increase every upward tendency, both in himself and in all *races*

* One of the perturbing influences of direct inheritance, according to Mr. Lewis, is what is known as *atavism*, or ancestral influence. “This phenomenon is to be explained on the supposition that the qualities were transmitted from the grandfather to the father, in whom they were *masked* by the presence of some antagonistic or controlling influence, and thence transmitted to the son, in whom the antagonistic influence being withdrawn, they manifest themselves. A man has a remarkable aptitude for music; but the influence of his wife is such that their children, inheriting from her imperfect ear, manifest no musical talent whatever. These children, however, have inherited the disposition of their father, in spite of its non-manifestation; and if, when they transmit what in them is latent, the influence of their wives being favorable, the grandchildren may turn out to be musically gifted. In the same way consumption or insanity seems to lie dormant for a generation, and in the next flashes out with the same fury as of old. *Atavism* is thus a phenomenon always to be borne in mind as one of the many complications of this complex problem.

of men, animals and plants. This fact is of immense importance. While Nature, by herself, works slowly towards desirable ends, man, with his intelligence, by selecting the proper means, may immeasurably accelerate her work. His power in this direction, seems without limit. Here is testimony on this point from our author.*

“Some little effect, may, perhaps, be attributed to the direct action of the external conditions of life, and some little to habit; but he would be a bold man who would account by such agencies for the differences between a dray and a race horse, a greyhound and bloodhound, a carrier and tumbler pigeon. One of the most remarkable features in our domesticated races is that we see in them adaptation, not indeed to the animal's or plant's own good, but to man's use or fancy. Some variations useful to him have probably arisen suddenly, or by one step; many botanists, for instance, believe that the fuller's teazle, with its hooks, which cannot be rivalled by any mechanical contrivance, is only a variety of the wild dipsacus; and this amount of change may have suddenly risen in a seedling.—So it has probably been with the turnspit dog; and this is known to have been the case with the ancon sheep. But when we compare the dray horse and the race horse, the dromedary and camel, the various breeds of sheep fitted either for cultivated land or mountain pasture, with the wool of one breed good for one purpose, and that of another for another purpose; when we compare the many breeds of dogs, each good

* Page 33.

for man in very different ways ; when we compare the game-cock, so pertinacious in battle, with other breeds so little quarrelsome, with 'everlasting layers' which never desire to sit, and with the bantam so small and elegant ; when we compare the host of agricultural, culinary, orchard, and flower garden races of plants, most useful to man at different seasons, and for different purposes, we must, I think, look further than to mere variability.

"We cannot suppose that all the breeds were suddenly produced as perfect and as useful as we now see them ; indeed, in several cases, we know that this has not been their history. The key is man's power of accumulative selection : nature gives successive variations ; man adds them up in certain directions useful to him. In this sense he may be said to make for himself useful breeds. The great power of this principle of selection is not hypothetical. It is certain that several of our eminent breeders have, within a life-time, modified to a large extent, some breeds of cattle and sheep. In order fully to realize what they have done, it is necessary to read several of the many treatises devoted to this subject, and to inspect the animals. Breeders habitually speak of an animal's organization as something quite plastic, which they can model almost as they please. If I had space, I could quote numerous passages to this effect from highly competent authorities. Youatt, who was probably better acquainted with the works of agriculturists than any other individual, and who was himself a very good judge of an animal, speaks of the principle of selection as "that which enables the agriculturist, not only to modify the character of his

flock, but to change it altogether. It is the magician's wand, by which he may summon into life whatever form and mould he pleases. Lord Somerville, speaking of what breeders have done for sheep, says :—'It would seem as if they had chalked out upon a wall a form perfect in itself, and then had given it existence !' That most skilful breeder, Sir John Sebright, used to say, with respect to the pigeons, that 'he would produce any given feather in three years, but it would take him six years to obtain the head and beak.' In Saxony the importance of the principle of selection in regard to merino sheep is so fully recognized, that men follow it as a trade : the sheep are laid on a table and studied, like a picture by a connoisseur ; this is done three times, at intervals of months, and the sheep are each time marked and classed, so that the very best may ultimately be selected for breeding. * * * The same principles are followed by the horticulturists ; but the variations are here often more abrupt. No one supposes that our choicest productions have been produced by a single variation from the aboriginal stock. We have proofs that this is not so, in some cases in which exact records have been kept ; thus, to give a few trifling instances, the steadily increasing size of the common gooseberry may be quoted. We see an astonishing improvement in many florists' flowers, comparing those of the present day, with drawings made twenty or thirty years ago. When a race of plants is pretty well established, the seed-raisers do not pick out the best plants, but merely go over the seed-beds and pull up the 'rouges,' as they call the plants that deviate from the standard. With animals this kind of selection is, in

fact, also followed ; for hardly any one is so careless as to allow his worst animals to breed."

That which man can do, through choosing the right agencies, toward the best development of plants and animals, that also, and infinitely more, can he accomplish for the benefit of his own species. Here, however, he must work chiefly through his intellectual and moral nature. As humanity is unmeasurably above all else on the earth, so the means of securing its best good are worthy and exalted. We must, however, bear in mind that all human improvement, while it cares for the body, must demand imperatively the perfection of the soul. To this end, all else, according to the laws of the Creator, must become subservient ; and through these means will all superior mental and moral qualities become cultivated in ourselves, and be readily transmitted to our children.

"I think," continues Darwin, "there can be little doubt that use, in our domestic animals, strengthens and enlarges certain parts, and that disuse diminishes them, and that such modifications are inherited."

Here we have the whole secret of transmission. It is not the mere possession of remarkable faculties or qualities that will ensure their transmission, it is the exercise of them. Darwin gives many curious instances of the effects of use and disuse ; among which are the wingless beetles of Madeira, and the blind animals of dark caves. He says :

"It is well known that several animals of the most different classes, which inhabit the caves of Styria and Kentucky, are blind. In some of the crabs, the foot-stalk for the eye remains, though the eye is gone ; the stand for the

telescope is there, though the telescope with its glasses has been lost. As it is difficult to imagine that eyes, though useless, could be in any way injurious to animals living in darkness, I attribute their loss wholly to disuse."

"Natural selection" has been gradually giving us gentler and more refined races of men. But culture here, as elsewhere, has stimulated every process. So would I quicken thought in this direction, and would impress upon parents—especially upon the young, who may be parents in the future—that all the qualities of their being, even habits, tastes, and tendencies, will be transmitted, with more or less modifications, to their offspring.

It has been my aim in this article to call attention to the acknowledged fact of the transmission of faculties ; and to suggest that by selecting our own standards of virtue in any direction we may not only go far toward attaining them for ourselves, but toward bequeathing them to posterity. As Nature co-works with man in his lowest grade of effort, so will she assist him in all higher departments. She who fosters, protects, and strengthens the plant and the animal, will never forget her crowning glory—man. Yet eternal vigilance is the price of all noblest good for ourselves and for our children. Every work which seeks the broadest development of the race, must look for its needs not only in the present, but in the light of the past of all nations and ages. By thus enlarging its ends and aims, it best comprehends the most sacred interests of humanity : and every reflecting mind will become impressed with the possibility and the importance of a more perfect development of the race.

CHAPTER XXVII.

Lucas on Physical Inheritance—Drunkenness Transmitted through Families—Transmission of Hereditary Evils Known to the Ancients—Quotations from Various Authors—Insanity—Gambling—Remarkable Instances Cited.

“**P**HILOSOPHICAL and Physiological Treatise on Natural Inheritance,” is the title of a work recently published in Paris, by a well-known physician, Prosper Lucas.

It is a book of great interest, containing fifteen hundred pages, illustrating its subject from a great variety of sources. This work treats especially of the transmission of the qualities of the mind producing the disposition to commit all manner of vices and crimes against society ; it is however more suitable for the medical profession than for the popular reader.

After translating many pages on the transmitted tendency to robbery and murder, I discarded them as distasteful,—about as disagreeable, as so many pages from the “Newgate Calendar ;” but the following instances will illustrate sufficiently my position. “It is commonly supposed,” says Giron de Buzareingue, “that children are

born without inclinations, and that one system of education would suit all ; it is however certain, that we are born with the propensities, as well as with the temperament of those to whom we owe life : and it is often very difficult to say of an infant who can only scream and cry, whether its impatience or its anger proceeds from colic, from transmitted and innate character, or from its own habits. Nature is often taken for an effect of education, and rough measures are resorted to, in order to repress in a feeble being, propensities of ancient date, which form part of its organization. A child may be capricious and violent simply because its father and mother are so."

"Does it not often happen," says Lavater, "that we find trait for trait in the son, the character, the temperament, and the greater part of the several qualities of the father ; and how often does the character of the mother re-appear in her son, and that of the father in his daughter ?"

A child may inherit from his father, or his mother, the most deplorable propensities.

Drunkenness transmitted through families, may be allied to predispositions worse than even gout itself. Dr. Moreau cites a case where this propensity is united in a young man to insanity ; the patient had no madmen in his family, but his father had the habit of intoxication ; the son had not, like him, abused the use of liquor, but every time that he was afflicted, he evinced a singular inclination to give himself up to it. A judicial journal relates a case still more deplorable. There were four brothers, all of them addicted to the most licentious drunkenness ; the eldest of the family threw himself into the water, and

was drowned ; the second hung himself, the third cut his throat with a razor, and the fourth threw himself from a third-story window, and only survived the injuries which this fall occasioned him, to be taken for excesses and violence before the assizes.

The inheritance of an inclination to drunkenness, degenerated with them into a mania for suicide.

“One of the pathological characteristics of drunkenness,” says Professor Lucas, “is a certain degree of perversion, and a suspension of sense and intelligence. Drunkards see badly, do not perceive well, do not understand well, and comprehend no better than they understand or perceive. Children begotten in this state of mental stupidity and momentary obscurity of intelligence, are often born imbeciles, or complete idiots.”

“However difficult it may be,” says Hofland, “to collect facts in this regard, I shall nevertheless be able to produce some examples of children engendered in drunkenness, who have remained idiots all their lives. According to Esquirol, an idiot named Brickton, was born of a mother well educated, but her husband was an habitual drunkard. Some mothers of idiotic children have affirmed to Edward Sequin, that their husbands were in a decided state of drunkenness at the moment of conception. A wife of Monistrol had three fine children ; she suddenly abandoned herself to a frenzied passion for stimulants, and drunkenness became with her a confirmed habit ; the children to whom she afterward gave birth were stunted, devoid of vigor, of disagreeable form, vacillating gait, torpid intelligence, a low organization in general, and all of them

died early. According to Roech, if in conception, drunkenness joins its influence to that of the places where cretinism abounds, the children will not only be born idiots but cretins also."

These hereditary evils of drunkenness were evidently well understood by the ancients. The Greeks have translated this belief into allegory. The deformity of Vulcan, is by them attributed to the drunkenness of his father Jupiter, who indulged on one occasion too copiously in nectar. Diogenes said to a stupid youth, "Young man, thy father must have been very drunk when thy mother conceived thee."

"Although," says Galen, "nature struggles against the effects of our vices and our follies, yet the principal evils that attend upon a habit of drunkenness, are frequently transmitted from the parent to the child."* "The most common result exhibited by children procreated in this lamentable condition of the parents," says Hofaker, and Burbach, "is the almost entire absence of natural sensibility."

The inheritance of insanity is of almost as ancient date

* Dr. Demeaux, who it seems has had special occasions for making the necessary observations, has lately communicated a most important paper to the Academy, on the subject of drunkenness. According to his observations, running over a space of twelve years,—and he reports no case in which he has not had the formal and absolute declaration of the parents,—children conceived when one or both of the parents were in a state of drunkenness, are liable in a much larger proportion than others to epilepsy and idiocy. Of thirty-six epileptic persons, five were absolutely conceived under this condition : while he reports several cases of idiocy, congenital paralysis, and other forms of cerebral disease, which he traces to the same origin. Dr. Demeaux demands of the profession, that attention should be turned to this subject ; and he promises for a future occasion, a more detailed account of his own observations.

as the disease itself. There is no writer on diseases who has not observed it at the first glance cast upon that obscure and sad page of the history of human afflictions. The few voices that have protested against this sad heirship are lost in the crowd of those who proclaim it, and this melancholy truth in our day finds but few skeptics.

There is no malady, says Foville, in which the action of transmission is better demonstrated: it is a point long since beyond question, and has taken its place amongst common notions. Illiterate witnesses are frequently heard to quote as an excuse for the acts of a culprit, and without being incited to it, the proofs of insanity evinced by such and such a member of his family. Physicians in hospitals or asylums expressly devoted to the treatment of this malady, often find symptoms of insanity in the relations of the patient who place him there. There are but few exceptions where it does not attack the whole family. All the male descendants of a noble family in Hamburg, and from the time of their great grandfather remarkable for great military talents, were at the age of forty, stricken with insanity; there remained but one descendant, an officer like his ancestors, who was forbidden to marry by the senate of the city. The critical age arrived, he lost his reason. Three members of a family entered at one time the hospital for the insane in Philadelphia. In the asylum at Hartford has been seen a maniac, who was the eleventh of the family. A lady of whom Moran speaks, was the eighth; her father, two brothers, two sisters, two cousins and an aunt, were stricken like herself. Some two years since, the mental alienation of a whole family was seen in

Brittany ; father, mother, sisters, and brothers, whom the evil attacked like a contagion.

A lady of Cologne, young, robust, in good health, and at the time pregnant with her first child, saw a person fall at her feet in an epileptic fit ; his convulsions and cries terrified her ; some months later she was delivered, but it was not long before the child was attacked by epilepsy, and died at the end of a year.

The passion for gambling may be transmitted also. A lady with whom I was acquainted, says the Chevalier Da Gamo Machado, enjoying a large fortune, had a passion for gambling, passing her nights at play ; she died but little advanced in years, of a pulmonary disease ; her eldest son resembled her perfectly, being equally devoted to gambling ; and passing his nights at the gaming table, like his mother, he died of consumption, and almost at the same age. His daughter inherited the same tastes, and died when still young.

It is often remarked, says Dr. Spurzheim, that certain mental faculties have the dominion in entire families. There is no order of talent where the celebrity of a family does not attest it. The art of oratory was so natural among the Hortensios, the Curios and the Sili, that it seemed to be transmitted from one to the other, and to be diffused even amongst the women. Hereditary political genius and eloquence are seen later in the Medici, and in the Pitt families. Three women, all celebrated for their extraordinary intelligence in philosophy, and for the richest gifts of speech, Hypatia, Areté and Madame de Stael, all had philosophers for fathers : the daughter of Neckar

has almost caused her father to be forgotten. Mirabeau the father was repeated in Mirabeau the Tribune. A more serious study of the "Friend of Man" shows in a strong light what depth, originality and range of mind there was in this writer, whose singular genius was eclipsed in repeating itself, under a still more striking type, by that of his son. Another man, whose name shines with a celebrity as strange in a different way, was Michel de Nostradamus, that popular prophet of the sixteenth century, Doctor and Professor of Medicine at Montpellier, a man truly extraordinary, and to whose science his adversaries themselves have rendered justice ; who gloried in being descended from a tribe renowned for the gift of prophecy. His paternal and maternal grandparents were celebrated physicians ; his son Cæsar was at once a good poet, an excellent painter, and an able historian.

Antiquity counts no less than eight tragic poets in the family of Eschylus. The same kind of talent is remarked in the family of Tasso ; Bernardo Tasso, the father of Torquato, possessed the gift of poetry, of which his son had the genius. The poetry of Racine lived again, without doubt less fruitful and less inspired, but still recognizable, in the verses of his son.

Facts of inheritance abound in sculpture, painting, and the musical art. The illustrious German Pilon, whose name has been given to one of the fine galleries at the Louvre which bears the name of the French sculptors, was the son of a very distinguished sculptor of Mentz. It was in the studio of his father that he imbibed the elements of the art. John Flaxman, a celebrated English

sculptor, the author of the most remarkable bas-reliefs of Covent Garden theatre, and of several monuments at Chichester and Westminster, was the son of a modeller of figures in plaster. The rival of Canova, Albert Thorswalden, who was stricken by death in his native city in the midst of his glory, was the son of a poor sculptor, Gotschalk Thorswalden.

Among painters, we see the father of Raphael, himself a painter. The mother of Van Dyke had a remarkable talent for painting flowers. Le Parmegiano lost his father when still young, but his uncles were painters. Van Loo was the brother, the grandson, and the great-grandson of painters. The two younger brothers of Titian, his son, his nephew and grandnephew, were alike painters. Horace Vernet is the son of Charles Vernet, of such rare talent in painting horses ; and he is the grandson of that Joseph Vernet so celebrated for his marine views ; his brother, although a bookseller, had a true passion for painting, and it is said that there are paintings of his which have been taken for those of his brother.

The same succession of musical genius is remarked in families : the father of Mozart was a violinist of reputation, and the sister of the illustrious composer had, like her brother, displayed the most precocious talent for music. He left two sons ; one of them is director of music at Lemburg. Beethoven was the son of a tenor : quite a crowd of composers have appeared in the family of John Sebastian Bach, a man of high musical celebrity.

The influence of the father over all the elements and all

the forms of the mental faculties, is very decided : elevation of mind, vigor of intelligence, eloquence, poetry, music, sculpture, painting, every kind of tendency and every type of talent may in some manner radiate from his mind into those of his children. To the preceding examples which we have given, we will add those of Dr. Johnson and Burns.

The father of Dr. Johnson, says his enthusiastic biographer, Boswell, was a tall and robust man : he had a great compass of intelligence, and a very powerful activity of mind ; nevertheless, as in the hardest rock corrupt veins are found, he had in him a tinge of that evil whose nature escapes the most minute investigation, although its effects may be but too well known to make it the torment of life. It manifested itself in him in a profound distaste for all the pursuits which move the greater part of humanity, and his mind was wholly under the dominion of an incessant melancholy : under a more sombre and original form Johnson inherited this melancholy, and in him it was almost transformed into insanity. He was crazy all his life, without being any the less wise. The mother of Johnson was a woman of superior intelligence, and it is said of her that well as she certainly knew his merit, she had too much sense to be vain of him.

Burns, who had, like Dr. Johnson, a decided inclination to melancholy and a hypochondriacal temperament, also owed to his father the force, and at the same time the physical and moral irritability of his organization. In features and address he bore a strange resemblance to his mother ; it is from her he inherited the passion for ballads

and popular songs—germs of his future greatness as a poet.

The Biographies of the most celebrated men abound with similar facts, but daily observations are as instructive on this point, and the proofs of the inheritance of intellectual disorders are so decisive that they do not admit of the slightest doubt. There is no family where the intellectual type of the father is not repeated in different degrees in the children.

History, says Girou, furnishes an affinity of examples of the moral resemblance of the father to the daughter, and of the mother to the son. Among orators and political men, Cleobulus of Rhodes, Antipater, Silius, Hortensius, Cicero, Cato; among kings and emperors, Caligula, Charlemagne, Alphonso IX. of Castile, Philip I., Louis XII., Henry II. of Valois, John II. of Navarre, Henry VIII. of England, Henry IV., Gustavus Adolphus, &c., are repeated in their daughters. Olympia, Cornelia, Livia, Faustina, Fredegonde, Margaret of Brabant, Charlotte of Savoy, Berengaria, Blanche, Urraca, Catherine de Medici, Marie de Medici, Anne of Austria, and the wife of Cromwell, each in her son. We might add to the latter the mother of the two Chéniers, of Goëthe, Walter Scott, Napoleon, and perhaps that of the King of Rome. Is it not singular to find in the greater part of the women who among the ancients have shone for intelligence and philosophy, so many living echoes and softened rays of the genius of their fathers? It was into Myia, Arignote, and Damo, his daughters, that the soul of Pythagoras passed. The first enjoyed a great celebrity; the writings

of the second still existed at the time of Porphyrus ; and it was to Damo that Pythagoras entrusted all his writings. Hypatia, whose knowledge and genius awoke at once the admiration, the love, and the jealousy of men, was the daughter of Theon, a famous philosopher, geometrician and mathematician of Alexandria.

THE MOTHER'S PRAYER.

I HAVE the great satisfaction to be able to enrich this volume with the following prayer, contributed by one of our divines well known to the public by his services in the cause of humanity and right. I recommend it to the attention of every expectant mother, as a supplication to DIVINE GOODNESS for the most valuable gift which it is possible to receive in this world, not only for herself, but for the generations of all time.

PRAYER.

O GOD ! my Creator ! Thou that didst cover me in my mother's womb, and in whose book all my members were written, which in continuance were fashioned when as yet there was none of them ! Hear the humble prayer of thy handmaid, in whom Thou hast planted the hope of offspring ! Thou alone knowest what is the way of the Spirit ; and how the bones do grow in the womb of her that is with child. Thy servant bows in adoration of the mystery by which Thou kindest the living soul from the dust and ashes of mortal flesh. Framer of our bodies and Father of our spirits ! mercifully regard thine handmaid

while she carries this germ of an immortal being in her loins ! Help her to control every carnal appetite or mental passion that might injure the precious trust committed unto her ! May meek and holy thoughts prevail in her heart, while this babe is hid beneath it ; so that her sins and caprices may not be communicated to her seed, but rather Thy Holy Spirit, and the mind of Christ, Thy Holy Child. In the name of Him who bore the Cross, make Thy servant patient under any weariness or sorrow belonging to her condition ! Against the hour of her labor, enable her to strengthen her heart with thoughts of the joy she shall feel, when her child shall see the light and breathe the breath of life ! Make the holy thing which is to be born of her, a joy to its parents, a benefit to the world, and an heir of salvation. And to that end, render her, whose reins Thou hast possessed, more calm in trust, pure in thought, constant in obedience, and closer in her walk with Thee—until it shall please Thee to complete the full time of her delivery, and to lay this unborn child in thy handmaid's bosom ! Hear, O Father, for the sake of Thy dear Son our Lord and Saviour Jesus Christ. *Amen.*

CONCLUSION.

THE reader who has followed the author thus far, will have become convinced, before turning to this page, that her object is no trivial one—that having been clearly presented to the mind, it cannot be dismissed with apathy or neglect. Any female, having become convinced of the doctrines advanced in this work, has assumed a responsibility, and incurred an obligation to live up to them, from which nothing but death or absolute inability can ever absolve her. She is ever thereafter bound to the most faithful observance of them.

It has been the aim of the writer to convince her sex that influence, such as few of them have ever dreamed of, is appointed them in nature, and that this influence is of such a character that it lies at the very foundation of the prosperity and welfare of mankind.

To accomplish her object, she has chosen the mode best adapted to the great mass of female minds ; viz., that of illustrating the positions taken by cases brought from private experience, from biography and from history. She might have gone into abstract reasoning upon the several laws stated, and have equally sustained herself ; for where

facts illustrate general principles, reason and philosophy never fail. But she has adopted that manner of making the truth apparent, which, while it detracts nothing from its power, will present it to the female mind in a more fascinating garb than if clothed in mere philosophical argument. The facts which have been adduced, and the arguments which have been offered, are designed to establish the following principles :

First. That offspring are dependent on their parents for their mental and physical constitutions.

Second. That these may be modified by the will of the parents.

Third. That, in the transmission from parents to offspring, more depends on the mother than the father.

Fourth. That this is especially and strikingly true of the intellect and feelings.

Fifth. That every female, from the moment she is liable to become a mother, is solemnly responsible to her Maker, to her future offspring, and society, for the mind she will impart, and the moral and physical qualities she will transmit.

Sixth. That it is the duty of every female (one of the highest she is called upon to discharge) to spare no efforts that the circumstances which make up her condition during the period of gestation shall be such as will be most favorable to the transmission of a sound organization and of a well-balanced mind.

And lastly. That if any faculty, or set of faculties, are in frequent and high exercise in the mother during this

period, they will be inherited in increased strength and energy by her offspring.

The importance of these principles to mankind at large cannot be too highly estimated. They lie at the very basis of all that we desire for man. They embrace the springs of human ability, motive, and action. They show that the complicated physical and mental machine called man, is no random result of fortuitous circumstances, but a being taking his origin under fixed laws ; that all the diversities of moral and physical aspect which he presents are but the results of those laws.

No truth is more important than this, and none meets with a colder reception at the hands of those who should prize it as a means by which they are to work out their moral and physical salvation. To say that health is governed by fixed laws, which, if understood and obeyed, would perfectly preserve it, is to announce a proposition which has, as yet, obtained but a very limited foothold in the popular mind. But to say that the degree of health and physical vigor generally, which a person shall enjoy through life, is to a great extent determined by the obedience of his parents to those laws before his birth, is to say what seems still less capable of procuring present belief. To go still farther, and say that the mind, that many-toned instrument, which seems in no two of all the myriad of like creatures to be alike, has its inception and unconscious growth under such laws as would enable those who call it into being to modify or strengthen its various powers as they please, will, it is feared, be considered almost heretical. Yet such is the ground which truth bids us take,

and to this point the writer must beg leave earnestly to urge the attention of her countrywomen. And here let us pause and look forward for a moment to the results to which this truth points.

With the moral aspect of society, such as we have been accustomed to witness in the present, and to contemplate in past ages, it will be difficult for the mind to anticipate the long reach of change and improvement which it places before us. That we can, even to any degree, in obedience to wishes and motives known and weighed by ourselves, modify the minds and dispositions of those who derive their being from us, is a truth which bursts through the gloom of our moral atmosphere as the first star may be supposed to have dawned on the trembling watchers in the Ark. But to females their extent and importance are incomparable, for they place them upon their natural throne. Possessed of these, woman feels that she wields the moral sceptre of the world. If properly addressed to her, they *must* rouse her ambition, they *must* kindle her energies, they *must* prompt her to pursuits worthy of herself. By their own inherent force they will procure what she has so long been struggling for in dim bewilderment—a recognition of her dignity and true rights from the other sex.

The self-denial and sacrifice of the maternal office are implied to the largest extent in the truths herein propounded. Woman is shown to have been sent on a noble mission. She is shown to have been intrusted with the accomplishment of duties so important that we tremble when we contemplate their magnitude. Let her then be convinced that she has a definite and important duty, which

can be fulfilled by no other than herself; and I believe she has still that fidelity that would lead her to gigantic efforts. Clear away, then, all obstacles; bring woman into the inner temple of science, where she may receive her instructions clearly; occupy her no longer in the outer courts with gewgaws and trifles, but let her learn what is expected of her, and then, if she neglect the duty and deny the obligation, brand her with a curse deeper than that under which the first murderer went forth,—but not till then.

The laws illustrated by the facts before stated, will give additional force to every incentive to mental culture. Not only this, they show that a high state of intelligence is attainable by the great body of the sex.

If every mother can transmit better minds to her offspring by improving her own intellectual pursuits, it will be granted that nature demands it of her, and that society can only be approximating its highest state of perfection in proportion as the great body of females do this. The great demand of society now is, for enlightened and true women. It begins to be obvious that they have something to do besides dressing themselves fashionably, and studying how to amuse. In this country they have much—more than anywhere else on the globe. The experiment which humanity is here conducting in its own behalf, is one which engages the attention of the whole world—one on which the happiness of ages depends. It cannot afford to lose any of the aid which is its due—still less that which its mothers owe it.

Our sons and daughters will be *the people* who are to sit as arbiters of the Republic. The freemen who, thirty years

hence, will speak through the ballot-box on the policy of this great nation, must derive from us the powers which shall dictate their utterance. What shall they be ? Shall we make them virtuous, enlightened, efficient ? Have we any love of our country, and its noble institutions—of the generosity which offers to the wretched and oppressed of all nations a home and freedom ? Do we love to dispense these blessings ? Have we patriotism to make us willing to sacrifice the ease and indolence of ordinary life, for the discharge of high and arduous duty ? Have we energy and moral purpose to forego the frivolities of fashionable life, and set ourselves zealously to work to accomplish this great good ? “If I were asked,” said a talented and distinguished foreigner, writing from our country, “on what I found my hope of the permanency of republican institutions, I would answer, ‘On the intelligence and virtue of the women of the United States.’ The destinies of the nation are in the hands of the females.” If the sun of liberty set here, we shall be responsible ; and where shall we next look for its rise ? Has not its every return been ushered in by devastation, misery, death ? Has not its every dawn shone over empires smoking with blood—its every evening been attended by convulsive agony and despair ?

I beseech my countrywomen to think whether the boon that is intrusted to us be not worth preserving ? Has it not been costly enough to endear it ? Is it not attended with blessings enough to make us prize it ? As we respect ourselves and love humanity, let us regard it in this light. Let us forbear trifling—let us forget, in part at least, individual and selfish desires—let us bury the affected, pining,

and helpless female, and rise the high-souled, strong-purposed woman—capable of being engaged in purposes whose magnitude makes them worthy of us, as the one half of the intelligence which God has created.

Let no devotee of fashion, ease or pleasure, turn away from this as an idle or misplaced exhortation. The woman in whose bosom it wakes no response is unworthy her sex. She deserves none of the elevated joys and honors which woman is sent here to achieve, and she will reap none. But let the faithful strive—let those who take knowledge of what there is to be done labor patiently, never forgetting that they cannot fail when truth is their leader, and principle their law. The good they seek will one day be found—the truth they are nourishing will one day leave their fainting arms, and walk strongly forth alone, blessing and blest of all men.

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